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The British Free Church Federation

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Won't you do it?

Sincerely yours,

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and Christian World

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STAR CHURCHES

Second of Oak Park, Ill. The following telegram has been received. "Our Benevolence Committee authorized at prayer meeting last evening to ask fifty per cent. increase of present pledge, \$1,200. Sunday School at least \$600, Endeavor Society \$100. Believe will be accomplished; if so, church should yield next year, including personal gifts and women's contribution, nearly \$4,000. Push on these lines; it is the solution of the problem."—Pastor, SYDNEY STRONG, D. D.

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THE CONGREGATIONALIST

Saturday
11 November 1905

and Christian World

Volume XC
Number 45

Event and Comment

(Next Week's Issue)

A Children's Number

Replete with articles about and for children,
yet full of interest to older people

SPECIAL FEATURES

The Lady of the Twinkle and the Tear,
What the Children Think of Kate Douglas
Wiggin, by Adele Marie Shaw.

The Elder Brother, One Aspect of Father-
hood, by Henry Turner Bailey.

John's First Ball Game, a boys' illustrated
story, by Angellina M. Tuttle.

The Sale of David, a girls' story, by Frances
Bent Dillingham.

Reviews of the Season's Best Books for
Boys and Girls and Little Children, with illus-
trations from the same.

Letters from the Children Themselves about
the Books They Like Best.

The Professor's Chair, conducted by Pres.
Henry Churchill King.

Western Need and Benevolence, by Rev.
Austin Rice.

THE UNANIMOUS DECISION of the board of bishops of the Methodist Episcopal Church in session at Washington last week refusing to confirm Prof. Hinckley G. Mitchell for another five years' term of service in the Old Testament chair at Boston University School of Theology, is a surprising and disappointing outcome of a case which has attracted attention for more than a year. The decision is based solely on statements in Dr. Mitchell's book, *The World Before Abraham*, concerning the historical character of the early narratives in Genesis, which statements the bishops declare "seem to be unwarranted and objectionable and have a tendency to invalidate the authority of other portions of sacred Scripture." It was surmised that possibly a majority of the bishops would vote against Dr. Mitchell, but the attitude of others like Dr. W. F. McDowell was supposed to be friendly to his retention. And their yielding to the bitter and long-continued crusade against Dr. Mitchell can be explained only on the ground of their desire to appear before the public as a unit on a matter of vital importance. But it looks to outsiders as if they had saved the unity and dignity of the bishopric at a considerable cost to themselves and to the Methodist Church. Certainly the statement which a committee representing the trustees of Boston University composed of President Huntington, ex-President Warren and Dean Perrin made before the bishops at Washington, was a strong and an almost unanswerable argument for the retention of Dr. Mitchell. It referred to his affirmed loyalty to the deity of Christ and to other central evangelical doctrines,

his high standing as a teacher, his fairness toward traditional views of Scripture and to the practical effect of his teaching upon successive classes of pupils. To dismiss Dr. Mitchell in the face of such a showing in his behalf makes an issue not simply between the bishops and him but between the bishops and Boston University, whose trustees, faculty and students by an overwhelming majority support Dr. Mitchell. However, the institution will loyally accept the decision and has already engaged Professors Brown and Donovan of the Baptist Theological Institute in Newton to take up the work which Professor Mitchell lays down. It will not be easy for the trustees to fill the chair permanently with a competent instructor if the bishops persist in their attitude.

WHEN SEVEN HUNDRED official representatives of twenty-seven denominations assemble in New York next week for their first general convention, the question sure to arise before adjournment is, What of the future? Shall there be permanent organization of forces there gathered and if so what shall be its form and purpose? Happily we have on the other side of the Atlantic a federation of free churches which in many respects may serve as an object lesson to us of America. In order that the origin, history and present activities of the British National Council may be better understood we have asked our English editor to describe in our issue this week the circumstances leading to its formation and the net results of the thirteen years association. In this country no powerful and sometimes arrogant Established Church seeks to dominate the religious situation and therefore we have no need of a federation on grounds of defense alone. But our Free Church brethren abroad have done something more than resist the aggression of Anglicanism and the story of the practical work carried on through nine hundred local councils in England and Wales is suggestive and inspiring. Thereby have come about united evangelistic missions, crusades against gambling and drunkenness, frequent interchange of pulpits and much wholesome service of the community, while through the federation Nonconformist sentiment is brought to bear effectively upon public opinion. The British council is made up of delegates from local councils instead of official representatives from various denominations. The New York meeting has been planned on the latter basis against which Hugh Price Hughes, one of the chief founders of the British federation, fought

successfully at its start. He held that it would be more truly an inter-denominational assembly if the delegates went as representatives of local councils inclusive of all denominations rather than as chosen from a single denomination. There is an important distinction here which needs to be kept in mind when the question of permanent organization arises.

UNION OF BAPTIST and Free Baptist churches of Massachusetts is well under way and likely to be consummated before long. The State Baptists and Baptist Missionary Society and the Massachusetts Association of Free Baptist Churches each appointed a committee of conference, and after a full interchange of views the two committees agreed that no good reason exists why the two denominations should not unite, since they are in accord as to both doctrine and polity. They also agreed to promote such action as would consummate union as soon as practicable. They unanimously affirmed that "all candidates for membership in Baptist churches must have experienced conversion and must be baptized by immersion." Both bodies last month adopted unanimously the basis of union proposed by their joint committees, and the national organizations will now take steps to bring about the union of local churches. We congratulate our brethren on this happy result. It will stimulate the tendency in other Christian bodies to join in closer bonds of fellowship and work. The word "Free" will drop out of sight, but the fact will be recognized, to the advantage of the spirit of Christian brotherhood that the more conservative Baptists have become freer in their views of matters not essential to Christian faith. Some advances have been made between Congregationalists and Free Baptists toward union, but the latter will be more at home with those who uniformly practice immersion and this union will be more effective in promoting that practical fraternal co-operation which is steadily increasing between all Christian churches of the Congregational polity.

THE BASIS of fellowship adopted for the Inter-Church Conference to be held next week in New York, as we understand it, is loyalty to Jesus Christ as the supreme manifestation of God. Some Unitarians do not wish for fellowship on that restricted basis. They stand for the broader fellowship of good men of all religious faiths. The *Christian Register* thus states its position:

The Unitarian
Basis of Fellowship

In our time the most important question is not whether a man is or is not a Christian. Deeper than that is the question, Is he religious in the best sense of the word, is he a good man? While it is easy enough for Unitarians to prove that their representative men and women come nearer to the spirit and teachings of Jesus than many who make much of Christianity and are accorded fellowship without question, we think it would be a mistake for Unitarians to insist that they are technical Christians and therefore worthy of fellowship. The simple question is, Shall we work with all good men who are trying to improve the condition of their fellows?

The resolution recently adopted at the Boston Ministers' Meeting, expressing the hope that Unitarians might be admitted to the Inter-Church Conference, assumed that it would be "in keeping with our larger sense of Christian brotherhood." The resolution evidently meant to affirm that Unitarianism is part of our common Christianity. *The Churchman*, commenting on this resolution says:

It has seemed to us all along wiser that the Federation of Churches should adhere to the original plan of combining in good works, social, economic and otherwise, and not attempt to force co-operation in these things to a religious test. But the conference committee seems to have determined upon a religious test in order to get upon a basis of Church unity. This being true, the proposition of the Congregational ministers and others, that Unitarianism should be accepted as a part of our common Christianity, becomes an impossible one. For while Christians may unite with any body of people or with individuals who desire to co-operate in good works in the hope that such co-operation will lead to the attainment of a Christian basis of life, it is wholly impossible that a body of Christian Churches could agree to enter into co-operation with Unitarians with the idea that Christianity can remain Christian if it is reduced and attenuated to a Unitarian basis. No conference of Christian Churches could ever admit or do anything that would indicate that it would admit such a proposition.

MAYOR JONES of Minneapolis, a prominent Congregational layman, has undertaken to give that city a clean and honest municipal government, and has made good his pledge.

Sunday Prohibition Enforced

When elected to office last year he had already had experience as acting mayor and knew the difficulties of effecting reform in a city of a quarter of a million people, governed as Minneapolis had been. He asked that judgment should not be pronounced on his administration till after one year. One of his first tasks was to reconstruct the police force, making it non-political and amenable to orders. The city is today one of the most orderly and morally clean in the whole country. The latest step taken by the mayor is to order the closing of all licensed saloons—front, side and rear doors—from Saturday at midnight till Monday morning. He has spent much time quietly inspecting the saloon districts, and the condition of families of their patrons, and has sent men to investigate other cities where Sunday closing is thoroughly enforced. He sums up the matter by saying that eighty-nine per cent. of the 409 saloons of Minneapolis are either owned or controlled by the brewing companies. At least 5,000 persons, saloon keepers, bartenders and their families are deprived of legitimate Sunday rest by Sunday liquor selling. Many families are deprived of the necessities of life because the providers spend their wages in Sunday sa-

loons. One-third of the arrests this year for drunkenness were the result of liquor selling between the time the laborer received his wages Saturday night and Monday morning, less than one-fifth of the week.

THE MAJORITY of citizens in all American cities, it is fair to assume, prefer honest and orderly administration of municipal affairs. They want laws enforced. They will support a city government which seeks to administer the laws impartially and for the welfare not of any party but of all the people.

President Roosevelt's Thanksgiving Proclamation

When, nearly three centuries ago, the first settlers came to the country which has now become this great republic, they fronted not only hardship and privation, but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who, with rugged strength, faced the rugged days, and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of good, and at the same time that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings, and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people has ever stood on as high a level of material well-being as ours now stands. We are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites and follies, and against these there is always need that we should war.

Therefore, I now set apart Thursday, the thirtieth day of this November as a day of thanksgiving for the past and of prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. THEODORE ROOSEVELT.

Without such support no government can succeed. Mayor Jones did not enter unadvisedly on a campaign of reform, nor at the call of any organization. He has studied the conditions of Minneapolis, has given the results of his investigations to the public and has aimed to be the mayor of all the people, to give to every one, the saloon keeper as well as the minister, "a square deal." While some impatience has been manifested because he has not acted more promptly, and perhaps precipitately, he has steadily won the increasing confidence of citizens of all classes, knowing that the best intentions would fail without cordial and general support. Such government as Mayor Jones is giving to Minneapolis is a campaign of education. He has demonstrated the evils of Sunday saloons, and will have the public back of him in closing them. The arguments for closing saloons on

Sunday apply, though with less force, to the other days. It is not beyond hope that the people may learn that it is best for all classes to keep the saloons closed all the time.

PRESIDENT ROOSEVELT in his Thanksgiving Proclamation has avoided stilted and conventional forms and has made it a call for a day of confession of civic shortcomings and of atonement by reform. Our marvelous material well-being, our security from foreign powers and our enhanced prestige abroad, do not blind him and they should not blind us to the fact that the foes from whom the American people need to pray to be delivered today, are "our own passions, appetites and follies." We do need to consecrate our lives anew to "cleanliness, honor and wisdom." Fortunately all the signs on the political horizon indicate that on Nov. 7 the people of some of our states and not a few of our largest cities—notably New York and Philadelphia—are going to so vote in the ballot box, that they will not have to stay long in the confessional on Nov. 30. If Weaver is elected in Philadelphia and Jerome in New York, Thanksgiving Day, 1905, can be made a very jubilant day of thanksgiving by American patriots, for such victories will be a sign that democracy has revived among us, that the people have regained power, and that new declarations of independence have been signed. "Vote as you pray," is an injunction which many Christian voters have heard this year with more sensitive ears, and on Nov. 30 many of them will in turn pray as they voted.

OUR CHURCHES in all sections welcome the evidence of denominational growth in the new and great Northwest.

Fruits of Home Missions Dr. Samuel Greene has prepared a summary showing that within the last six years the Congregational churches of Seattle have increased from twelve to seventeen, that the church membership has increased sixty-two per cent. during that period, while the Sunday school membership has nearly doubled. In 1900 these churches gave to benevolence, outside their home expenses \$3,055. This year they have given \$8,863, an increase of nearly threefold. Such facts demonstrate the wisdom of investments in home missions. They will come back in due season some thirty, some sixty and some one hundred fold.

A CLERGYMAN who has been pastor of one large church for more than a quarter of a century, and fearlessly speaks his mind on public questions concerning which his people are divided in opinion, lately revealed a secret of his continued popularity, which has a general value. He said that when he had made up his mind on any topic related to morals and religion, of public interest at the time, and had clearly apprehended his reasons for his conclusion, he stated it to his people with all the cogency he could command. Sometimes he found nearly all his congregation opposed to him. When he had once clearly and fully de-

livered himself on the subject at issue, he dropped it and said no more about it. This minister has held the respect of his congregation, and his influence with them has increased for twenty-five years. Too often the pastor dins his views into the ears of his people after he has ceased to instruct or persuade them, till they are weary of his theme and himself. When the congregation and the outside public, so far as it is interested in a minister, know where he stands on a subject in controversy, and why, if he is wise he usually will stop talking on that subject.

A GREAT DEAL of discussion has taken place in Australia over the respective merits of Canada and Australia as fields for immigration. Notwithstanding its droughts and bush-fires, the Australian climate is vastly better than the Canadian. There is nothing wrong with Australia. The climate is probably the healthiest in the world. But there has been a great deal wrong with Australian land legislation and land administration. More or less in all the states of the commonwealth (more in some than others) the land has passed into the hands of a few large holders. In order to make room for settlers these have to be bought out. New Zealand has been wiser and has made access to the land easier than Australia has. If one fifth of the energy which has been spent in logrolling for unnecessary public works had been spent in such directions as water conservation, and intelligent measures for getting the right people on to the right places for cultivation, Australia might by this time have been almost the garden of the world. Now she is a shocking example of how greed and bungling have wasted the gifts of God.

"Through the Church"

None of the Pauline allusions to the nature and purposes of the Church carry more illumination and inspiration than this, "That now might be made known through the Church the manifold wisdom of God." It may profit us to turn from current newspaper and platform discussions of the Church, its shortcomings and opportunities, to this great thought which pulses at the heart of the letter to the Ephesians. The apostle saw as few men have ever seen, the boundless compassion of God and the pitiful need of men, and he pictures the Church as the channel through which one is made to flow into the other.

This apostolic conception has not always dominated the mind and the practice of the Church. Sometimes it has conceived of itself as exclusively the custodian of truth, bound to keep guard with jealous eye against any attack upon the integrity and preciousness of its truth. Sometimes the Church has considered itself to be chiefly a depository of divine grace committed to it alone and involving an elaborate ecclesiastical organization and ritual. When these ideas have ruled, the Church has grown proud, pompous and distant from men, but the periods of its largest service have been when its leaders accepting Christ's program for it, have preached the good tidings to the poor, proclaimed release to the

captives and recovery of sight to the blind, and in other ways of helpfulness and mercy have sought to make the Church a channel and not an end in itself.

We of the modern Church are asking what shall we do with it. What is its function? Shall we institute this new feature or make that novel adaptation? For answer let us go back to Paul's definition of the Church's function. It may do a number of things, but it must do at least one thing—transmit its knowledge of God's love and forgiveness to men everywhere. This principle should guide all experiments.

And besides defining its function this phrase differentiates the Church from every other institution. Not even their warmest admirers would claim that a library or social settlement was designed to witness chiefly to the existence and character of God and to his redeeming purposes for men. In the complex life of the modern community educational and philanthropic agencies exert an indispensable moral influence, but the Church still stands without a competitor in its own field, and as long as man is what he is—a struggling, sinful, aspiring being, subject to all the risks and woes of this mortal life—he will need the special ministration of the Church. He may not always realize this larger need, and the exceptional man may find God through some other medium than the Christian Church. But usually it is the touch of the Church through some of its various ramifications that brings men to a knowledge of divine truth and an acceptance of the divine ordering of their lives.

May not the work of the coming winter be easier and more fruitful if we hold to Paul's ideal of the Church? Weak as it is sometimes, unprogressive, imperfect—yet not more weak or imperfect today than in Paul's time—it is still the agency God had selected through which to manifest his redeeming purpose to his children. Any Christian man, it is true, can be a channel of God's grace, but he usually increases his effectiveness when he associates himself with others in a fellowship that represents in a peculiar manner Christ before men and to which he has entrusted the simple sacraments that symbolize the entrance into the Christian life and the continuance therein and which, as it lives on from age to age, despite its manifest shortcomings, in a real sense mediates and ministers the life of God to men.

"Through the Church"—how heartening the thought is as we resume another cycle of worship and labor in the Church of our choice—the organization, whatever it may be, that to us comports best with New Testament principles and present-day effectiveness. This familiar round of services—Sunday worship, prayer meeting, the Sunday school, the missionary endeavors—take on new glory as we realize that through these sometimes prosaic processes the world is gradually being made aware of a benign God and a redeeming Saviour.

Illinois Methodists are reported as voting to start the *Illinois Methodist Advocate*. Better stick to and adequately support the *Northwestern Christian Advocate*. The days of local, or multiple religious journalism are over.

Another Massacre in China

Five American Presbyterian missionaries, Rev. J. R. Pearle and wife, Mrs. (Rev.) Charles E. Machle and child, and Eleanor Chestnut, M. D., stationed at Lienchow in Kwang Tung province near Pakoi—a treaty port—were murdered Oct. 28 by a Chinese mob, the mission buildings also being destroyed, and Dr. Machle and Miss Paterson barely escaping with their lives. Accounts vary as to the occasion of the uprising against these disciples of the Master—some reports saying that it was the seizure of an idol by two of the mission staff, others that it grew out of a request by Dr. Machle that the firing of cannon near the mission hospital be stopped.

The real cause no doubt is indicated by Rev. Dr. A. J. Brown, secretary of the Presbyterian Board of Foreign Missions, who points out that most of the Chinese in the United States come from this province; that reports of the treatment of the Chinese in this country have greatly exasperated the natives; and that doubtless the missionaries have suffered because of an anti-American rather than an anti-Christian sentiment. That our own un-Christian, undemocratic treatment of the Chinese coming to this country, causing a spirit of resentment against us in China fruiting out in the recent boycott, is responsible more than anything else for this new chapter in missionary martyrdom, may be inferred from a letter sent Sept. 28 by Mr. Pearle to a friend at Princeton Theological Seminary. He said:

The interest in the boycott is vital to the missionaries. Heretofore the Americans always enjoyed special favor, and to fly the American flag meant protection; but it is different now. No personal violence has been attempted, but the people are less cordial and more suspicious. People in China are not asking that their coolies be allowed entrance into the States, but they only ask that the Americans cease treating the Chinese with contempt and allow her merchants and students the same privileges that other foreigners receive.

As soon as United States Minister Rockhill heard of this massacre he brought it to the attention of the Chinese Foreign Office, and the Emperor issued an edict directing that all guilty persons, including officers who neglected their duty in affording protection to the missionaries, be subjected to exemplary punishment; and at once two Chinese gunboats with sixty Chinese soldiers, accompanied by two American missionaries, one of them a physician, set forth from Canton to investigate, render aid and afford protection. Both in this case and in the recent attack on Admiral Train the officials at Peking have shown a different spirit from that displayed in 1900, and there can be little doubt of the reprobation of such mob violence against Americans, by the Chinese Government under its present liberal and progressive régime.

On the other hand, it is equally apparent that just so long as the United States, by its discrimination against Chinese students, merchants and men of culture and progressive aspirations, continues to make natural and justifiable the resentment which all classes of the Chinese feel against our exclusion laws, just so long will there be the likelihood of such awful tragedies in China; and the sooner

the voters of this country, who wish their representatives in Christian missionary work in China saved from such a fate, act in shaping our laws and treaties relative to Chinese immigration so that they conform to China's moderate and sensible demands, the sooner we shall be saved from other such terrible affairs.

Our own record of mob violence due to weak or corrupt local or provincial officers of the law prevents us from being over-strident or intense in our condemnation of the Chinese officials whose laxity or complicity may be responsible for this affair. One way to remedy the situation is to write a letter to your representative in Congress, favoring fair play for the decent, ambitious Chinese who care to do business with our traders and manufacturers or who wish to study in our schools and colleges, and then see to it that he votes right when Congress meets. The executive branch of our Government has seen light; it is the legislative body that now needs conversion.

Russia Stumbling Upward

Three supplementary acts of the Czar and his adviser, Count Witte, during the past week point upward and forward: (a) the prompt acceptance of the resignation of democracy's bitterest enemy in the empire, M. Pobedonosteff, Procurator of the Holy Synod of the Orthodox Greek Church; (b) a declaration of amnesty to most of the political prisoners throughout the empire; (c) and a pledge to Finland that she shall have a constitutional government responsible to the Secretary of State and a Russian Diet, which will be an advance over her status up to 1899, when the Czar broke faith with his predecessor's solemn vows and began the hated autocratic régime which the Finns have resisted with superb devotion to liberty.

That the arch enemy of democracy and the hated despot of the orthodox ecclesiastical machine resigned because unwilling to work under a form of government with any representative features, does not alter the significance of the fact that he is down and out. That the Finns had revolted and were under arms, and that to have persisted in refusal of their demands would have involved open war, does not alter the fact that Finland once more has liberties prophetic of those which other smaller peoples under Russian sway may now some day hope to have. Indeed, Poland already thrills with a new hope.

The frightful atrocities throughout the empire in towns like Odessa and Warsaw, we regret to say, seem to be due mainly to mobs incited by the reactionary elements of society, who hate the concessions made by the Czar, and to race hatred against the Jews. Those who hate evolution toward democracy are not superior to the temptation to incite the vicious and vulgar to acts which will seem revolutionary and anarchistic, and of such foes of Liberalism the Orthodox Greek Church has many among its priesthood, and the administrative and police headquarters throughout the empire have many among their officials.

The Czar and Count Witte now have to face not only the clamors of the radicals who wish for a form of representative government and a degree of popular con-

trol which Russia's best friends within and without her borders deem her people quite unprepared to administer wisely, but they also have to fight the back-fire set by those in the upper circles of St. Petersburg society and in the bureaucracy who believe that a conflagration of anarchy is the surest way of frightening the Czar into withdrawing concessions already granted.

Unfortunately, at the present time Count Witte has not the full confidence of the Liberals or Moderates, the promoters of the remarkable zemstvos movement, or the "intellectuals," who are the brain and conscience of the political uprising which the world has just seen. Had he that, could he but prove to them that he at heart is a believer in democracy and not a mere ambitious opportunist, his future would be surer and the task of prophecy as to Russia's fate easier. Just now he is suffering as many another great figure in history has, when brought face to face with Destiny, because his fellow-men feel surer of his intellectual attainments and astuteness than they do of his moral rectitude and disinterestedness. Saviours of nations in the past have been men who, whatever their other shortcomings, were sincere in advocacy of the cause in which they were engaged. This is as true of Napoleon and Bismarck as of Cromwell and Lincoln.

The happiest omen for the future of Russia will be news that Count Witte and the Liberals understand each other and have mutual confidence, for no man can reconstruct a form of government and mediate between historic autocracy and prophetic democracy who is not trusted by some group of honest, intelligent men, however few in number. Happily, latest reports from St. Petersburg hint that Count Witte is being trusted more than he was a week ago.

Freedom of the Press

At a time when Russia is in the throes of political reformation to secure—among other things—liberty of thought and speech, it is the irony of fate that we should be getting evidence as to forms of tyranny which control the press of this country and prevent editors either from learning what should be known, or reporting it and commenting on it in case they do discover it. We called attention last week to evidence given before the New York Legislative Committee as to the willingness of some of the most flourishing and highly-rated journals in the country to publish for pay news favorable to the insurance companies now under investigation. This policy of the counting-room with respect to what is nominally news, we argued, must affect more or less the editorial comment of these journals.

Collier's Weekly of Nov. 4 published documents in facsimile which show conclusively the grip which patent medicine advertisers have on the newspapers of this country, preventing them from either reporting or commenting favorably on any movements, educational or legislative, which have for their object the salvation of the community from the pernicious physical and moral effects of many of the proprietary and patent medicines of the trade. This article in *Col-*

lier's is enlightening as to the extent to which control of Boston's entire press goes, and is as humiliating as it is enlightening. "Lincoln," the Washington correspondent of the *Boston Transcript*, who has visited the Philippines and is a defender of expansion, does not hesitate to assert, knowing conditions both in Washington and Manila, that the Government's censorship of news from the islands now suppresses news about untoward conditions there which the American people ought to know.

If economic and political liberty are to survive in this country, or if we are to make a creditable record as educators of peoples beyond seas in the art of self-government, it can only be by preservation of a free, untrammelled, moral press, which puts truth and honor above aught else.

Park Street's New Pastor

Rev. Areturus Z. Conrad, D. D., who is expected to begin his labors next week as co-pastor with Dr. Withrow of Park Street Church, Boston, is already thoroughly at home with Massachusetts Congregationalists. He was for several years an influential leader among their churches.

Dr. Conrad is the son of a Presbyterian clergyman, was born in Indiana, spent his early life in Minnesota, graduated at Carleton College in 1882 and from Union Seminary, New York, three years later. He also pursued special studies for three years in philosophy in the University of the City of New York.

His first pastorate was over the Ainslie Street Presbyterian Church of Brooklyn, and during his five years' labor there about 500 persons were received to membership. Dr. Conrad was called to the Old South Congregational Church, Worcester, Mass., in 1890, and remained till 1902, when he resigned because of ill health. During his pastorate there about 1,100 members were added and congregations were uniformly large. Recovering from his nervous breakdown from overwork Dr. Conrad announced last February his readiness to resume pastoral work. He preached considerably in England during the spring and summer, receiving a call to the pastorate of the Congregational church at Bromley, a suburb at the south of London, and also several invitations to churches in this country, at Kansas City, Seattle, Albany, New York, etc. A correspondence was opened last June between him and Park Street Church, which progressed favorably till he was assured that the congregation were ready to call him to the pastorate. The call unanimously voted by the church and ratified by the pew-holders, was promptly accepted. Notwithstanding the attractions of other churches, he has elected to come to Park Street, and with the support of all connected with it he will take up the work with hope and enthusiasm. The churches of Greater Boston will rejoice to see this historic church renew her strength as it was in former years, and a strong congregation at this center of the life of Boston would mean much for the spiritual quickening of the whole city.

In Brief

Dr. Munger, in his striking article, and S. S. McClure agree. It is best to say theft and not "graft."

Vermont needs to take a broom, disinfectants and whitewash and do a job of cleansing in her state's prison.

New York next week will take on a distinctively inter-denominational hue, especially in the vicinity of Carnegie Hall. The great con-

ference bids fair to mark an era in Christian progress.

One-third of the Yale Freshmen cannot see things as they are without the aid of eyeglasses. Does the increased complication of problems the modern student is called to solve increase defective vision?

Ten states this year have furnished no students for the Rhodes scholarships up to the required standards, and there are fifteen vacancies waiting for young men who want a free education at Oxford University.

The drift of population cityward, toward metropolitan areas, is shown by the New York State census, which credits Greater New York with a population of almost half the population of the State, 8,066,672 people.

The *Presbyterian Standard* of Charlotte, N. C., was forced to suspend publication for two weeks because of a strike. Its readers thus had an opportunity to gain appreciation of its customary bill of fare of apt, virile comment on affairs of Church and State.

Congratulations to the Northfield schools on the successful outcome of their efforts to become free of all indebtedness. Provided now the Christian public will contribute regularly and generously for their maintenance Mr. William R. Moody's desire not to increase the tuition fees will be gratified.

The treasurer of Tabor College, Iowa, according to a dispatch published in the *Chicago Record-Herald*, has confessed to having forged notes amounting to over \$50,000, and has collected the money on them from the bank of which he is vice president. It is to be hoped that the college will not lose thereby.

Why doesn't *The Congregationalist* reach New England subscribers earlier in the week? Because those most distant require to be the first served in order that all may fare alike. We intend so far as practicable that those in the distant West shall have the paper before the Sunday following the date of its issue.

The Tammany rival candidate for the place of Attorney General Jerome's office in New York does not charge Mr. Jerome with having enriched himself by graft, but frankly says "if Jerome didn't 'get it' himself he must be a fool." That shows the Tammany estimate of the value of public interests to officers elected to look after them.

The death of Sir George Williams, created a knight by Queen Victoria in 1894, ends the career of a London business man of large means and noble heart whose claim to immortality will be that he founded the Young Men's Christian Association, which now girdles the earth with its headquarters for worship, study, service of humanity and recreation.

It is gratifying to find the religious press of the South condemning Thomas Dixon's story, *The Clansman*, as dramatized and now played throughout the South, with one lynching already to its credit so it is said, and a revival of racial and sectional animosities wherever it goes. The *Presbyterian Standard* says it "can do no good in the South, and may do an infinity of harm."

This week Dr. A. J. Lyman of Brooklyn is making a tour through New York State similar to that which Dr. Jefferson took not long ago, with a view to strengthening the churches of our order. Soon Dr. Cadman will follow in their train. Paul and Barnabas were not more welcome when they went to "see how they do" than are these metropolitan preachers when they thus carry cheer to their brethren.

Columbia University's answer to the father who asked the university officials to aid him in getting his boy to study rather than play football shows that the *in loco parentis* theory has departed entirely from that institution. So long as the boy maintains a certain standard

in his duties he may do as he pleases about football—is the essence of the academic reply to a father whose own authority was confessedly impaired.

The High Church wing of the Protestant Episcopal Church in this country, of which Bishop Grafton of Fond du Lac is a leader conspicuous for his solicitude for a complete understanding of the Protestant Episcopal Church with the Orthodox Greek Church, is much concerned because Rev. I. N. W. Irvine, whom Bishop Talbot deposed from the ministry a year or two ago, has been accepted and ordained a priest of the Holy Orthodox Greek Church in America by Archbishop Tikhon.

An interesting dispatch from Rome says that Secretary of War Taft when in Manila recently conferred with the Roman Catholic bishops and Mr. Ambrose the papal delegate. Mr. Taft complained that Pius X. had not stood by the compact made with Pope Leo XIII., namely, that moneys paid to the friars by the United States would not go out of the islands. It is said that the Catholic representatives also set forth the need of aid from the insular treasury for parochial schools, whereupon Secretary Taft asserted anew the impossibility of any such course as it was against the traditional policy of the United States. "So have been many other acts in the Philippines," the Catholics might have replied.

Principal Forsyth, at the recent meeting of the Congregational Union of England and Wales, of which he is chairman, made an impassioned appeal to the bishops and especially the Archbishop of Canterbury, for fair treatment of Nonconformists, saying that the bishops were largely responsible for the persecution of Passive Resisters. The Bishop of Wakefield at the conference of his diocese undertook to answer Dr. Forsyth, saying that if there were injustice for which the bishops were responsible he prayed that God would forgive them and remove it. But Nonconformists will hardly count much on such prayers. They would rather the bishops themselves would do something to remove the injustice and then ask God for forgiveness.

The Board of Church Extension of the Methodist Episcopal Church brought before the General Missionary Committee of the church last week, as it voted upon the budget for the coming year, the desirability of special appropriations to strengthen Methodist churches in Berkeley, Cal., Princeton, N. J., Oberlin, O., and at State College, Pa. In other words, Methodists intend to conserve their denominational interests in college towns. Our interests are well cared for in Berkeley and Oberlin. We have relatively few students at either of the other institutions mentioned above; but at the great State Universities of the Interior and West, we have our duty in this important matter to perform, and a very good test of the real fellowship and ecclesiastical statesmanship of the denomination it will be.

It is interesting to note that the defender of the "Big Three" Insurance Companies, who writes on them in the *Review of Reviews* (November), defends the agency system thus: "As well attempt to establish a church without preachers. Few people go directly to a church and asked to be enrolled. . . . No religion has ever reached and served humanity without organization, without devotees, without the contagious example of enthusiastic advocates. No life insurance company has ever achieved anything worth while without driving its principles home through men." The author then proceeds to compare the conservative, non-pushing companies with Unitarianism, and his company with Methodists and Roman Catholics—yea indeed to the Salvation Army in its aggressiveness.

The prayers of Christians are asked for the evangelistic campaign begun in Toledo, O., and led by local pastors. The committee of

the Church Federation, enlarged to fifteen members, including pastors and laymen, has general direction of the movement. The plans include noonday meetings down town in the business district, shop meetings for men all over the city, group meetings by neighborhoods and neighborhood prayer meetings, as well as a series of meetings in the various churches after Jan. 1. It is believed that Christians of the city will respond adequately to the leadership of their own pastors. A two days' "retreat" for confession and consecration was recently held by the leaders, and they are seriously and cheerily active in this campaign. The movement gives much promise of fruit.

We lately mentioned in *The Congregationalist* the way in which Massachusetts Congregationalists care for their aged and infirm ministers without any expense of administration of the funds received. We repeat that this should be done more generously by our churches. We are reminded that other states are doing the same work. Connecticut churches are on the whole making better provision for their worn out servants than Massachusetts. Michigan gave to its beneficiaries of this sort \$100 each last year, though only 71 of its 342 churches helped to do it. In seventeen states Congregationalists are attempting to do this duty, not second to any other in importance. If each church would give one special offering for this purpose at one communion service each year, this duty would be well discharged.

President McCurdy of the Mutual Life Insurance Company, when under the harrow which Mr. Hughes dragged back and forth over his mind and rudimentary conscience, vented a slur on the clergy in the following words:

The papers have talked about the salaries received by professors in colleges and ministers of the gospel, and so on. Why, I doubt, without mentioning any names, whether some clergymen who have recently expressed themselves in public would make very good managers of financial institutions or be worth anything to their companies.

To which Rev. Dr. D. J. Burrell replies, in the *Christian Intelligencer*:

It is scarcely to be expected that the insurance companies now under fire will remove their discredited officials, or appoint ministerial critics to take their places; but would it not be wise to attach to each executive committee a low-salaried clergyman whose business should be to open the meetings with a reading of the Ten Commandments and a prayer expressive of repentance and the fear of God?

Personalia

Lord Curzon is ill with fever.

Helen Keller reads every word the President utters and prays for sight that she may see the man she admires so much.

Baron Schlippenbach, Russian consul in Chicago, says that Count Witte's visit to the United States converted him to democracy.

Austin Scott, LL D., resigns the presidency of Rutgers College and returns to teaching history, in which he was markedly successful.

Signatures of more than two million women to a petition for the unseating of Senator Reed Smoot of Utah, will be presented to Congress when it meets.

Bishop Doane of Albany, N. Y., is out with a letter excoriating the vulgarity and license of the people of that city in their recent Hal-loween carnival.

Bishop Van Buren of the Protestant Episcopal Church in Porto Rico says that there is a great deal of discontent there, some of it just and some of it unjust.

A Massachusetts legislative commission is taking evidence as to the expediency of mak-

ing the Daniel Webster home in Marshfield, Mass., a public reservation and park.

Rear Admiral Rae, chief of the Bureau of Steam Engineering of the Navy, says that the navy is so short of engineers now, that if war were to come we would be seriously crippled.

Mrs. John L. Gardner has just paid \$194,000 to the Federal treasury in duties on works of art in her palace in Boston. This is a form of protection that American artists denounce as freely as lay lovers of art.

After his return from his recent trip East Rev. Charles M. Sheldon, D. D., of Topeka, was taken suddenly and seriously ill, his life being endangered for several days. We are glad to hear directly from him that he is slowly recovering.

John F. Wallace, former chief engineer of the Panama Canal Commission, whom Secretary of War Taft disciplined so vigorously, has put personal feeling aside and now, with fine patriotism, is giving the Government the benefit of his expert advice.

Mrs. Lillian M. N. Stevens of Maine has been re-elected president of the W. C. T. U. after a spirited contest in which she was under fire for being at the head of a "ring" which was ruling arbitrarily. The vote of 427 to 39 shows how the charge was esteemed by the constituency.

Police Commissioner McAdoo of New York City, who suppressed G. B. Shaw's play in New York City, wrote to a woman who blamed him for it that he thought the Ten Commandments and the Sermon on the Mount—"although looked upon in certain quarters as trite and conventional"—better for her children to study than one of Mr. Shaw's plays.

Methodist bishops in session in Washington last week, waited on President Roosevelt and presented him with a memorial recording their appreciation of his firm stand for civic righteousness and his "square deal" variant on the Golden Rule; also for his exaltation of the home, and his great service to humanity in bringing peace to pass between Japan and Russia.

The appointment of Charles A. Stillings as public printer at Washington, puts a man free from all political encumbrances, and a competent printer as well, at the head of an office where reform has long been needed. He stands for the "open shop." Now if Congress will only quit publishing such inordinate editions of useless publications, and thus wasting the people's money, our record as a publishing nation will be cleaner.

Mr. Silas McBee of *The Churchman*, when he was ushered into the throne room of the Vatican last summer and was introduced to the Pope, immediately through the interpreter hastened to explain to Pius X. that though of another Christian communion, he had come to pay his respects to a man whom he honored. Before the interpreter had finished His Holiness interrupted and replied, "I do not care whether you are a member of this communion or not, I am glad to meet you as a Christian."

Pres. W. D. Mackenzie of Hartford Theological Seminary has accepted the invitation of the International Sunday School Lesson Committee to membership in it as a representative of the Congregational denomination. This place has been vacant much of the time during the last four years and a number of eminent men who have been elected to fill it have declined. Dr. Mackenzie is an able theologian, a Biblical scholar and at the same time knows about Sunday schools by practical experience. He is in every way an excellent man for the place.

Rev. Sarah A. Dixon, a graduate of Boston University Theological School, an ordained minister and for seven years pastor of the Congregational church at Tyngsboro', Mass., has become associate pastor with Dr. Kenn-

gott of the Trinitarian Church, Lowell, Mass., at a salary of \$1,000 per year. Thus an able and fully-equipped clergywoman obtains the position and remuneration her service merits. Mr. Kenngett's faithful and successful labor of thirteen years has built up a congregation larger than one pastor can handle to advantage, and he deserves an efficient helper.

The Human Minister

How He Spends His Salary

"That man has a harassed look," remarked the Human Minister, pointing to a brother clergyman who had recently accepted a call to a prominent city pulpit. "It isn't the look of spiritualized anxiety a minister gets when his work isn't going well and he is praying a good deal about it, it is just plain worry on a cash basis. It's the worry of the man who puts a quarter in his pocket for car fare and luncheon and tucks beside it a dollar bill, in case he is run over or is held up by somebody."

A minister's salary is mostly spent for him by other people, and it's really no wonder that when he gets an unexpected bit of money from some wedding fee he persuades his wife to let him buy rubber trees and gold mines, or to have a volume of his sermons published at his own expense.

Other people, as every minister knows, dictate his actions in no small degree. Suppose he gets a good salary—and in the ministry anything over two thousand dollars is "good." Then, being the representative of so large and prosperous a church, he must first of all live in a "suitable neighborhood." I knew a man in a New York suburb who had \$2,000 and paid \$600 house rent, because there was no other possible house for him to hire, and our non-Episcopal churches never build parsonages until they have parish houses, organs, kitchens, kindergartens, choirs and missions. Then what isn't expended in remodeling the church or paying the debt of the Board is occasionally put in the "parsonage nest egg" in the presence of the enthusiastic infant class. So the suburban minister gave over a quarter of his salary for rent, and that—so says his favorite volume upon *How to Live Elegantly upon a Thousand a Year*—is disproportionate. But it is necessary to save the pride of the parish, that pride which so many ministers save by putting out good money, that pride which is as dominant and as elusive as the famous "Mrs. Arris." In fact parishes haven't much pride or they would not let the minister save it so often and so expensively.

I knew another man. He lived in Brooklyn and \$1,000 of his \$4,000 went for house rent; and as this desirable house, selected for him by his treasurer, was beautifully located many city blocks from everywhere, and as he had a large family, it took \$500 more in the course of the year for car fare, especially as his deacons told him that his strength lay in "ministering in the homes of his parish."

I knew another man and he had a clever, capable wife whom the parish longed to have "take right hold and help." So she did. She had one maid and several little children, and as these tied her energetic hands somewhat, one of the ladies went to her and said, "My dear Mrs. So and So, you are getting quite worn out; we ladies really feel that we must insist upon your getting another maid." So the minister's overcoat and his year's books and part of the summer vacation, and a few magazines went into the pocket of the second maid.

No, I am not talking of things which I know nothing of. These things are all true, and if we had an open ministers' meeting with the topic, *How I Spend My Salary*, you would find out.

There are others to help spend it; the unfortunate ones who are compelled to canvass

for books or to sell things and who come first of all to the minister because they think he has a human heart and will be kind. Thank heaven he still is kind, as a rule, even when he can't afford it. "We are too poor to give that," said a minister's wife on one such occasion. "We are too poor not to give it," retorted the minister. "If poverty is going to make us ungenerous and unsympathetic, then it is time to sit down and consider."

In most churches there are many small expenses put upon the minister concerning which he is too proud to speak. The large map of India that comes "express collect," finds the church closed and is brought to the minister's. All sorts of express packages, all sorts of things that must be mailed in a hurry and that require stamps, the man who did a little work around the church and does not know to whom to go for his pay—all these gather of one accord at the minister's study door. Some churches have a fund for these things. Every church ought to.

Then, all the minister's family must belong to all the societies and carry home all the mite boxes; they must also all attend all the suppers and entertainments. That makes quite a number of "alls." The minister's pride will not allow him to do anything but pay for all these things at once, buy something at every sale, contribute to every missionary's support, and in general to "set a good example." The salary has dwindled from its former majestic proportions, you see. Then there's another little leak. Representatives of the energetic church organizations, in the throes of some must-be-successful entertainment, send hurriedly for food or flowers or anything else that is lacking, and omitting to give the name of any one who will be responsible, fail to note that the obliging florist or baker some weeks later, when the matter is entirely forgotten, presents his bill to the minister. Thereupon the minister makes an effort to run the bill to earth, and discovers that the society is "so sorry, for every cent from that entertainment has gone to Micronesia or the Salvation Army." Do you suppose that the minister lets the florist or the baker suffer? No indeed—he must save the parish pride.

Haven't we already seen the minister go pretty deeply into his monthly stipend? And now come the butcher and the grocer, and lastly a few necessary clothes. Not many books or magazines or concerts, or trips, not many boxes of candy or treats for the children come out of even a "good salary." I don't know why ministers are not always in debt; as a matter of fact most of them find the tide of bills, especially in a flourishing city parish, rising like the waters of Ezekiel's vision, and it's a lucky man who can swim to shore.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 3

Mrs. J. L. Sewall of Randolph presided. Mrs. Capron spoke of Pundita Ramabai, who, in addition to the care of fifteen hundred widows, has established twenty preaching places.

Mrs. J. K. Browne gave an account of the visit of Harpoot missionaries at Van at the time of the annual meeting of the Eastern Turkey Mission in July.

Mrs. W. O. Ballantine and Miss Edith Gates, who sailed on the Winifredian Nov. 1, were commended to prayerful interest. Mrs. Ballantine leaves four children in this country and, accompanied by her youngest, will rejoin her husband at Rahuri. Miss Gates goes back to the land of her birth, where the welcome of her parents awaits her; and her work among the Marathi people will not be altogether strange, even at the beginning.

The approaching annual meeting of the Woman's Board gave direction to many earnest petitions, and the interesting program announced promised days full of profit to all who might share the feast.

In and Around Boston

Mr. Richards's Installation at South Boston

No council in this vicinity of late has assumed more of the characteristics of a fellowship meeting than that which helped install Rev. F. B. Richards over the Phillips Church at South Boston last week Thursday. The large assemblage represented between thirty and forty churches, and a number of former attendants on Phillips Church now worshipping elsewhere came back to sanction by their presence the beginning of the new pastorate. Dr. Arthur Little was moderator, and Mr. Richards's statement was so clear, compact and satisfying that the council did not go into private session, but simply requested the candidate to withdraw while the unanimous vote was taken. This somewhat extraordinary ecclesiastical procedure gave the large congregation present the unusual chance, not only to see how a council behaves from start to finish, but to hear, also, the warm words of appreciation of Mr. Richards from several former college and seminary mates and from Dr. A. J. Lyman of Brooklyn, representing Manhattan ministers, especially Dr. C. E. Jefferson, with whom Mr. Richards was associated for several years.

Mr. Richards confronts his work with courage and realizes that his problem is as he said, "To hold what you can and get what is slipping away." He has had an extended experience in New York combating the up-town drift, while an earlier ministry in Wisconsin proved his ability to cope with frontier conditions. His paper revealed a believer in institutional methods, but wanting them to be alive with the spirit of Christ. He is disposed to fellowship any one, from Catholic to Unitarian, who is willing to say "Lord, Lord," and whose life is under the mastery of Christ.

The text of the sermon by Dr. A. J. Lyman of Brooklyn was the significant phrase, "The Church of the living God." He applied this great word "living" to each of the five main relations of the Church—the historical, the critical, the spiritual, the social, the practical—laying the main stress upon the last.

In his charge to the people, Rev. C. A. Dinsmore paid a noble tribute to Phillips Church by saying that its greatest reason for pride lay in the fact that it "had demonstrated the power of Congregationalism to meet the down-town problem of our own city." In spite of all the changes in population it still remains the strongest Protestant church in the neighborhood. Years ago at a meeting of the Congregational Club he heard one of its members say frankly that our polity finds favor only with literate and cultivated folk, that it has no power to reach the so-called "masses." The history of Phillips Church refutes such a statement because it is ministering today—and most effectively, too—to the common people.

The keynote of all the services seemed to be our duty to the outlying world of humanity, and the ability of Congregational churches to fulfill the God-given obligation.

The Evangelistic Note at Jamaica Plain

Central Church, Jamaica Plain, is making effective use of the gospel hymn in its evening services. Last Sunday Louis E. Smith, a popular local singer, sang several solos with much feeling and expression, using his auto-harp as accompaniment. A well-drilled chorus under Professor Adams's direction added to the effectiveness of the musical program. Mr. Hawkins took for his subject *The Land of Nod*, from the text, "And Cain went out from the presence of Jehovah and dwelt in the land of Nod." He pictured the outcast from God in his lonely wanderings and with evangelistic earnestness urged others to return from the "land of wandering" to the home of God. Mr. Hawkins's style is vivid and forcible, enriched with apt illustration. A

brief after-meeting followed, and it is interesting to note that these meetings were instituted at a request from the laymen of the church and are attended by a large proportion of those who are not regular churchgoers.

It has been the custom of the church to observe the Week of Prayer during the first week in January, but this year it has decided to place the week nearer the beginning of the year of church work, thus avoiding the inclement weather and post-holiday languor encountered in January. Throughout this week, therefore, meetings are being held every evening, at which Mr. Estey, the popular Northfield singer, and Miss Cabot will assist. The large Sunday evening audience seemed to sympathize with the earnest atmosphere.

Back from the West

Three Congregational House workers have recently returned from extensive Western trips. Rev. E. S. Tead, secretary of the Education Society, ranged from North Dakota through Utah to New Mexico. At New Rockford in the first state he was much impressed by the possibilities of the new Phillips Academy. In the northeastern part of Utah, sixty-five miles from a railroad, he found 8,000 people hardly as yet touched by any home missionary effort. The Education Society has established at Vernal, in the center of this region, an academy which already has 120 students, under the principalship of Miss Sarah Guernsey, a Mt. Holyoke graduate. The Home Missionary Society is aiding the church there, of which Rev. R. S. Nickerson is pastor. Mr. Tead speaks appreciatively of principal Goodwin of our academy at Provo, Utah, who has so far commended himself to the Mormon population that the governor has appointed him as the only Gentile representative on an important state commission. The mayor of Provo, an ardent Mormon, has also made him one of the trustees of the public library.

Rev. Charles B. Rice, D. D., of the Board of Ministerial Supply, and his wife, have indulged in the rare luxury of a three weeks' vacation, during which time they have crossed the continent via the Canadian Pacific, touching at Vancouver and Seattle and made the longest stop with Mr. Rice's son, Rev. Austin Rice, pastor at Walla Walla.

F. K. Sanders, Ph. D., secretary of the Congregational Sunday School and Publishing Society has had two of the busiest months of his life. Since the first of September he has traveled 12,000 miles and spoken nearly every day and frequently three times a day. His route took him first to the Pacific Northwest; he went thence to Southern California, returning East via Colorado and pausing for a week in Iowa. He has had an unusual opportunity to meet representative Congregationalists in a number of states and been cordially received by all.

The Pratt Memorial Font

At Berkeley Temple Sunday evening a baptismal font was consecrated in memory of Mr. S. Brainerd Pratt, and the occasion brought out many old friends of the church and of Mr. Pratt. After the usual evening sermon came the little service of consecration. Mr. Kelsey gave a brief account of Mr. Pratt's life and service to the church, where he was long-time deacon, Sunday school teacher and trusted counselor. Mr. Stoddard's sympathetic prayer of thanksgiving and few words as to the significance of the font, the holy vows to be uttered by its side, the memories which will cluster around it in future years, were followed by a beautiful solo by Mrs. Marie Kaula Stone. The font is of gray marble, bearing around the bowl these words: "One Lord, One Faith, One Baptism," and at the base an inscription, "To the memory of S. Brainerd Pratt." It

seems a peculiarly fitting memorial, for in the old days Deacon Pratt held the bowl for the minister when baptism was administered.

Unique Opportunities

There is no dearth of fine speakers in this vicinity just now. Hugh Black, the eminent Scotch writer and preacher, whose lectures in Union Seminary, New York, are thronged with students and visitors, is to preach next Sunday at Eliot Church, Newton, in the morning, and at Appleton Chapel, Cambridge, in the evening. Another unique opportunity is the series of twenty noon lectures on *Great Religions of the World*, by Prof. George F. Moore of Harvard, which began last Sunday at Central Church, Boston, with attendance of 150, and to which people of all churches and denominations are heartily welcome.

Effective Preaching

This subject at the Ministers' Meeting last Monday morning drew together an increasing audience, who won the gratitude of speakers by occupying the front seats. It was opened by Rev. M. A. Dougherty, who earnestly emphasized the notes of sincerity, Christlike personality, sympathy and righteous living, closing with a vehement protest against toleration of unjust and oppressive methods of money getting. Then Dr. McElveen told of the delight of speaking to the inmost souls of men, of wooing them by showing the great heart of God in the sacrifice of Christ, till indifference becomes adoration and the vision transforms the life. And now Dr. McKenzie unlocks the treasures of experience, telling how he writes his sermons for one man—an average man, at that—how much more effective is stimulus than denunciation, and how constant communion with Christ and helpful touch with humanity count for more than the preacher's words. "One will never run out of preaching material," he declares, "till he runs away from Christ." Prof. E. W. Lyman of Bangor Seminary was introduced and voiced his conviction that theology, to be effective, must lay hold of the deepest and most vital things in life.

A Notable Conference

Woburn Conference held a memorable meeting at Stoneham, considering as the central theme *The Essential and Permanent Requirements of the Religious Life*. These were defined by Dr. Sims as *Seeking God as the Source of Spiritual Power*; by Dr. Norton of Woburn as *Doing Good to all Men*; and by Rev. C. F. Carter of Lexington as *Decision for Christ normal and necessary to true growth*. These addresses were followed by earnest discussion for an hour and twenty minutes. The securing of this spontaneous expression of faith and conviction was considered an important forward step. Other features were a report from the delegate from Silver Bay Conference, an address rich in practical and spiritual values from Dr. Emrich and a period of prayer and testimony led by Rev. F. S. Hunnewell. A bountiful collation for six hundred guests was served in the Armory and the audience repeated in concert the benediction, which was printed on the program.

A Notable Parish Supper

The First Congregational Church, Woburn, made its annual parish supper notable by the presence of three pastors. Dr. Daniel March, pastor emeritus, now in his ninetieth year, spoke with vigor, vivacity and eloquence of *The Old Time Parish*. "He is as much younger than he looks as he looks younger than he is," said Dr. Scudder. His study in the meeting house has all the appearance of a modern minister's workshop and he continues in it with the old-time enthusiasm. Dr. S. A. Norton, the active pastor, talked from his heart to The

Best Loved Parish; and Dr. Doremus Scudder, home again with Mrs. Scudder among the people who surrendered him five years ago to a larger field because he was so eminently fitted for it, told of the hopeful progress of the work in the Hawaiian Islands and the reasons why our churches on the mainland should share heartily in it. About four hundred persons sat at the table, a glad, responsive audience. Rev. A. E. Dunning as an invited guest talked of the World-Wide Parish of which the Woburn congregation is an influential part.

Chinese Sunday School Workers Meet

Over a hundred delegates from New England, as well as Miss G. M. Barker from the Brooklyn Union, attended the annual convention of the New England Sunday School Workers' Union held Oct. 30, 31, at Berkeley Temple. Each meeting of the session opened with a brief devotional service, experts like Dr. Thompson of Montreal gave the results of their work, with suggestions for others, Englishmen gave addresses in Chinese, while Chinamen responded in English, and the audience was captivated by some tiny Chinese children who sang their Sunday school songs.

The meetings were well attended and opportunity was given for discussion of the difficulties which beset this special field of work. A constitution was adopted, the same board of officers re-elected, with the exception of Miss Harriette Carter, Boston's energetic and efficient worker, who was made honorary president. The convention drew up resolutions urging fairer Chinese exclusion laws and the abolishment of the opium trade with China. Monday evening a large number from Boston's Chinatown was present, including whole families, with stylishly dressed mammas and irresistible babies.

Bangor Alumni Meet

The alumni of Bangor Seminary residing in or near Boston held their annual dinner last Monday at the Bellevue. The feature of the meeting was an address on The Theology of a Mission Church by Eugene W. Lyman, successor to Professor Beckwith in the chair of homiletics, who made a distinctly favorable impression. Those who studied under Professor Stearns felt that the speaker was worthy of a place in the noble succession.

New Life at Belmont

Since last May Rev. Burke F. Leavitt, formerly of Melrose Highlands, has been serving the church at Belmont so effectively that the people have once more put their hand vigorously to the building project and are going forward resolutely with a new \$10,000 structure. On Oct. 17, the people gave a largely attended reception to the pastor and his family who had taken up their residence here in September. This is an attractive and promising suburban field in whose cultivation the Home Missionary Society shares.

The Union Movement in Canada

BY REV. J. P. GERRIE, STRATFORD, ONT.

The present status of the union movement between Presbyterians, Methodists and Congregationalists, which has been followed in the monthly letter to *The Congregationalist*, is now largely in waiting and conference. The sub-committees representing the three denominations have been considering questions of doctrine, polity, the ministry, administration and law, and in some cases their work is done, and a meeting of the general committee awaited. It is probable that this meeting will be held at an early date, and the great question considered whether or not a basis of union is possible. Should the reports of the sub-committees result in the affirmative, which those already announced would indicate, the

next step will doubtless be the preparation of such a basis for reference to the bodies concerned. This will mean much work and long and careful thought in committees, and the consideration by the different denominations will involve further delay.

While the expressions of the committee for union have been hearty and enthusiastic, it is by no means certain that the people in general are equally favorable. I find everywhere a readiness on the part of Presbyterians to favor union with the Congregationalists, but a greater hesitancy to consider it in relation to the Methodists. Congregationalists, too, have always found a greater affinity for the Presbyterians. This, I think, is due to similarity in religious life and experiences.

There are however in polity and doctrine many points of agreement between all three bodies which should facilitate organic union. The Congregationalists are seeking to have the churches bring, voluntarily of course, all pastoral settlements under the control of the associations, while the Presbyterians and Methodists in like matters declare themselves in ways which are essentially Congregational. The differences are therefore often in theory rather than practice, and this is becoming apparent in the present movement. Particularly is it so between the Presbyterians and the Congregationalists.

The doctrinal agreement is even more marked, though in general there is a larger sympathy between Presbyterians and Congregationalists for the more progressive theology of the day. Still, in all three bodies are exponents both of the conservative and the liberal type of thought, and their comfort or otherwise depends not on presbytery, conference or association, but on their own wisdom and the character of the churches to which they minister. Doctrinally, then, there is much to commend union, and in reality nothing to keep the bodies apart.

There are just now other movements which should give fresh impetus to the one outlined. The Baptists and Free Baptists recently came together, and now, as already hinted, definite steps are being taken to bring about union between the Congregationalists and the United Brethren. The conference of the latter body has decided to seek union, and the committees of the two bodies will meet forthwith to consider the matter. With Presbyterians, Methodists and Baptists now united in themselves the way for further organic union seems reasonably bright and hopeful.

The Bible Society's Appeal

The reference in *The Congregationalist*, Oct. 28, to my announcement of a proposed Appeal for Five Million Dollars for the American Bible Society requires perhaps a word of comment from me. The appeal will reach you in due time but will not be sent to Russia. It is the fact that extraordinary concessions are made by the Russian railways to colporteurs, and for the transportation of books in favor of the five Bible agencies now working in the Russian empire—though the amount you name, \$250,000 a year, is a mistake, the fact being simply that the government and private railways in Russia put at the disposal of the British and Foreign Bible Society 250,000 miles a year without charge for traveling or freight—not \$250,000. But your readers should not imagine that this helps the American Bible Society at all; we are not at present doing any work in Russia. It might be a good suggestion to the managers of American railways to know how Russian railway managers deal with what we should regard as a great national enterprise. But ought not the Protestant churches of free America to give us the funds needed to do America's full share of the greater international task of giving the Bible to all nations?

JOHN FOX,

Corresponding Secretary Bible Society.
New York.

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Nov. 12-18)

Mistaken Values. Matt. 19: 16-30; 1 John 2: 1-17.

Outgrown desires. The glamour of the world's desire. The reversal of human judgments.

One of the earliest experiences of life is that of the outgrowing of desire. Even a little child soon goes beyond the things it cared for a few months before. The toys of the cradle are not the toys of the six year-old boy or girl. The college boy calls his younger brother a "kid" and is a little ashamed to remember that he longed for a "kid's" amusements not many years ago. Are we so fully grown up in mind and soul that we can be sure that we shall never outgrow the interests which hold us now? If so, surely we are making too small allowance for the life immortal of which Christ has brought us word.

One of the saddest things in life is the disillusionment of a worldly old age. We have all known men and women who were approaching death with only the ashes of consumed desire in their souls. The new days brought them only new complaints: that they were passed by, that their power had failed, that they no longer could either attain or enjoy. They had that worst of jealousies, the jealousy of those who in the march of life are appointed to be our supplanters and successors in the work and pleasures of the world. Their sorrowful plight, so common and so beyond the reach of help, has grown out of their lifelong failure to estimate rightly the worth of what life offers. There has been the glamour of the world's desire, the attraction of the mirage, which draws men on with beautiful pictures, only to show that they are nothing more than empty sands.

Yet there are things which we may use and enjoy in life, the worth of which will only grow more precious as we near the end of life. To the disciple of the Lord of Life all that we have known and experienced is but a passage way of entrance to the abiding and rewarding life. There are really great and valuable gifts on earth, but they gain their luster and their permanency from their relation to the imperishable life with God.

These overestimated gifts of earth are especially insistent nowadays. The call of fashion, luxury, self-indulgence, interested servility to the possessors of power and wealth, cowardly suppression of opinion, was never louder. Every such choice of the lower instead of the higher good leaves its mark on character. These are fires that burn themselves out and leave only scars and ashes in the soul.

In old age—nay, already in childhood with our outgrown toys and plays—begins that overturning and reversal of human judgments which Christ foretells. The last shall be first and the first last. Dives, the wholly selfish millionaire in Christ's parable, is in torment, and Lazarus the beggar has rest. The testing of all things is before us, in which the perishable things which now are so alluring shall be consumed, and the eternal things which now so often seem to wear a threatening or forbidding face shall remain and show themselves in their true worth.

What then is the true measure of life and its gifts? It is that which Christ proposed to the rich young man—obedience to his will. It is that which John proposed to the Church: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

A French Revolution or Social Ostracism

By Rev. Theodore T. Munger, D. D.

A few days ago when the revelation of the insurance companies was at high tide, one of two friends said to the other, "Will this bring on a French Revolution?" A natural question. It is commonly said that the vast expenditure of money upon the Tuileries and Versailles—forced out of the people by taxation—was the main cause of that bloody page of history. As one reads it, one wonders if human nature ever was guilty of crimes so great and so needless. But when one reads of the inhumanity that reduced whole populations to actual starvation and to every corresponding phase of misery that one man can inflict on another, the two crimes balance each other, and we say, "God is just; whatsoever a man soweth, that shall he also reap."

Whenever a certain volume of inhumanity centers about its cause, if the suffering is keen enough and patience is beyond endurance, revenge ceases to be crime, the law of God takes precedence, and the harvest of blood blots out all distinctions of desert or innocence. The surest thing in the universe is the law of God. Not one jot or tittle of it is ever annulled. It is seen clearest when the law of humanity is broken.

The condition in the world of business today is not due to modern indiscretion or undue zeal that will pass by when a more careful eye and stricter laws correct it. It belongs to that old-time and ever contemptible thing called *theft*. It does not matter whether the insurance company now under judicial inquiry is a stock or a mutual body, though the latter blackens its crime with a darker stain by putting a lie into the very document intended to breed confidence in the man wronged. Nor does it matter how helpful in many ways is this transaction to both parties, the simple fact remains that vast amounts of money have been appropriated by trusted managers and used to their own advantage instead of being divided among those to whom it belonged by legal compact. This has been long going on secretly, though life insurance is a business of such a nature that it ought to stand out in a steady blaze of noonday light and, as it were, in the middle of the street where all men can see it.

The revelation has several damning features: the covert methods, the enormous greed as if nothing should be left for others, a nepotism that would have shamed Rome in her worst period, a hindrance of the proper functions of government by an unwarranted use of funds, the issuing of false reports designed to blind copartners who hold policies, accounts kept without ledger and by oral understanding. Such things create but one impression on the public mind; it is that vast institutions which by their nature belong to the most sacred relations between men, and which imply the keenest sense of honor on the part of managers, and a scrupulous fidelity to the claims of their patrons—are the reverse in every point demanded by honesty and honor. While supposed to be simply serv-

ants of the investors they are shown to be thieves.

One thinks by way of contrast of Col. Jacob L. Greene, late president of the leading life insurance company in Connecticut, who served it through many years on the salary of five thousand dollars per year, and died the other day when nearing old age leaving less than fifty thousand dollars, but held at the highest point of honor and loving gratitude throughout the state. Year by year, with far outlook he warned the people in his reports of the dangers of the methods now undergoing revelation, knowing that society would not much longer overlook the enormities perpetrated against itself.

Whether or not any verdict can be framed in words that will enforce restitution or shut behind prison bolts those who are guilty of this petty but immense crime, is doubtful. One of the most painful facts in the entire condition is that honest capital, or capital that so regards itself, complains of the states which protest against these methods because if they cannot bring the money, as heretofore won, to the money centers in the East it will lead to financial panic. Also, so long as the nefarious process goes on, the companies are solvent; if checked they may not be, and therefore the tottering house doomed to fall sooner or later, is upheld by outside capital to prevent financial wreck in the market. Such is the state of things into which the money world has come—that honesty clamors for dishonesty in order to protect itself.

Even a greater evil looms up ahead if it is not already upon us, namely, the poisoning of the commercial conscience; blinding the eyes of the people to the reality of ethical distinctions, wrapping good and evil in the same bundle until they are made to appear the same thing. When great corporations that peculiarly rest on truth and mutual confidence, are suspected of violating these fundamental laws, the reality of honesty among all men dies out, and dishonesty runs riot.

This proclamation by law on the house-tops may prove to be the most effective punishment of the wrong done. It drives the crime down into the lower world of vulgar shame where even pity does not follow the man nor hope strive to deliver him. The total opinion of mankind weighs heavier than chains. The sense of honor in the business world is as virgin purity in woman. The loss of it is felt in the averted look of honest men, who—let us thank God—still walk the streets in large companies. There are some things which when lost, cannot be bought back by money; and there have been deeds done in the history of our commercial world that its business men do not forget nor forgive. The forfeiture of business honor when it wears the black name of theft—especially when it wrongs women and the poor—is never overlooked. It is right that such crime should not be passed by, for it is as the sin against the Holy Ghost in the world of business.

These men who are pilloried before the

country will remain there forever, for they have cast away the password that lets them into the company of men of honor. Even Tammany will not suffer them to hold office. No board representing public or social duties will ask their official aid. They will not be regarded as useful or available except as factors of negation, warnings, heralds of companies to be shunned, their names to be blotted out where things that are true and honest and just are of good report.

Such fearful retribution awaits men who forfeit commercial honor not because their honor is tainted, but because the men themselves are tainted by a certain thing which the law pronounces *theft*. It is the word fullest of contempt in the category of wrongdoing. It is void of the poor dignity that sometimes plays about robbery and murder when involving cunning and nerve. These immense amounts secretly drawn from millions of men and women—more of them now dead than living—cannot, because of the pettiness of the amounts withheld, be restored. What intensifies the meanness is the fact that presumably the vast multitude wronged were of the poor, who trusted their slight savings to institutions which perhaps are the wisest charity ever devised to aid struggling humanity. It is because these great institutions are so useful to the poor that their prostitution is so vile. It is when the golden streets of Jerusalem are not translucent with glass that heaven becomes dark as hell. There is something horribly grotesque in the claims of these witnesses tortured into telling the truth—that a benevolent purpose underlies these companies. In one sense this may be true, but what is done is like the sweating of gold coin—only a little is taken from each piece and it is still current, but the gold of the realm is debased because it is secretly stolen, and the nation is debased so long as the thief goes unpunished.

The effect of this crime now being revealed is twofold. Its magnitude at the hands of men of high reputation and great ability in finance, along with the small personal loss among those defrauded, tends to lead many to minimize its criminality and pass it over as the over-critical complaint of those who are unfamiliar with the world of business. But this is to lower and debase the everyday morality of the entire people. It is the easy downward path to hell. When such an interpretation of business presumably honest and honorable fails of immediate punishment, it is time for all good citizens to protest in the term we have named as social ostracism, by which we mean a solemn resolution, as under a vow to war against this degradation of public morality—if not in one way then in another, even if it be until the whole social fabric is recast into the form of honesty in place of the demoralization that shames the age in which we live.

Another effect, more subtle and dangerous, which threatens us is a general distrust or suspicion of honesty in all other men. It is unjust to humanity to

say that every man has his price, for it would put society beyond redemption. But there is no doubt that when great crimes are done by men of high standing, a suspicion is prone to creep abroad that all men will sell themselves if the price is large enough; and so the distinction between good and evil loses something of reality in the minds of all. Shakespeare touches this subtle truth (in Henry V.). When Scroop, the paragon of virtue, proves a traitor, the king says:

Such, and so finely bolted, didst thou seem:
And thus thy fall hath left a kind of blot
To mark the full-fraught man and best induced,
With some suspicion.

When we find ourselves in such a world as this—so false, so out of keeping with the right order of society, a world that shames our nature, and threatens to subdue all honest men into likeness to itself until sunk in one common hell of mam-

mon; when we are threatened with an overwhelming flood of this debasing meanness it becomes a necessity to open war upon it—relentless and to the end and by whatever means will destroy that which will destroy us unless we win. It is a war of salvation, for the enemy is at the gates of every vital soul. A democracy must preserve its character for itself. By virtue of its unity it must move in one direction, rise or fall as one. We have demonstrated this essential fact once; we must prove it again by freeing ourselves from a slavery more debasing than that thrown off in the Civil War.

This new war is already begun. If it does not go on and win victories, Madame Defarge may soon be knitting in the streets of New York—not in the exact fashion of Paris, but in the votes of honest men which can be more fatal than the guillotine.

Dr. Dawson's Suggestions on Evangelism

[Rev. W. J. Dawson, D. D., who is now engaged in the great union mission in Buffalo, N. Y., has recently issued a little pamphlet embodying a number of useful suggestions to be followed out by committees arranging for his services the coming winter. It can be had by sending to Rev. W. T. McElveen, Boston, secretary of the National Council committee on evangelism and we advise those planning special campaigns, whether or not to be conducted by Dr. Dawson, to send for the pamphlet, as it contains much helpful counsel. We have space for only one or two sections which we subjoin.—EDITORS.]

A COMMITTEE ON SPIRITUAL WORK

This is by much the most important element in the organization of a mission. Perhaps the best method of explaining its functions will be to use again the illustration of my own experience.

For three months before the mission was held in my own church we had continual meetings for prayer. From these came the general quickening of the church. To them there gathered in constantly increasing numbers those whose interest in the mission was deep and vital. So great was the effect of these meetings that we all felt that even though no mission were held, a real revival had come to us. Men and women who had hitherto been silent members of the church began to pray in these meetings. I was constantly making welcome discoveries of spiritual gifts where I had not looked for them. Thus at the close of three months I had an exact knowledge of those who were to be relied on for the spiritual work of the campaign—those whose zeal, prayerfulness, and spiritual insight fitted them to undertake the spiritual oversight of the work.

The plan we adopted was this. We drew up a list of about a hundred persons whose gifts fitted them to deal with anxious inquirers. No work is more delicate; none needs so much tact and discrimination. If a word spoken in season is of inestimable value, an unseasonable word may clearly do the worst kind of harm. Zeal is not enough; it must be controlled by knowledge and tempered by experience. In the first stages of a spiritual awakening men and women are excessively sensitive. They are willing to be helped, but they resent blundering interference. They are often driven away from church by a perfectly well-meant but rude and crude zeal on the part of the Christian worker. Hence I cannot insist too strongly on the most sedulous care being exercised in the choice of workers who may be trusted to act with delicate insight and tact in dealing with inquirers. In

the course of these months of prayer I had the opportunity to select my workers with care, and I think I made no mistakes. The prayer meeting is the best possible recruiting ground for the spiritual worker.

When the mission was held these workers were systematically distributed over the church, each one having a certain section appointed to him over which he had oversight. I should add that this band of sacred scouts consisted in about equal numbers of men and women. I hold it desirable, for obvious reasons, that men should deal with men, women with women. This rule need not be strictly adhered to; there are cases in which the gentleness of a good woman has a great effect upon a man hardened by sin, but it is a good working rule to observe. But the chief point to be remarked is this: that by thus dividing the entire congregation into sections, under the captaincy of these zealous workers, we exercised a real control over a multitude of persons. In the course of the eleven services which we held about twenty thousand persons entered the church; each one of them had an appointed shepherd. When, at the close of the address or sermon, the invitation to the inquiry-room was given, the first to rise were the workers, and each brought with him or her a little band of persons who had been visibly touched or were known to be seeking spiritual help. The inquiry-room was thus filled at once. There was no delay in dealing with the cases presented to us, and it was my business to see that each person entering the room was handed over to the charge of the person who seemed best fitted to be his counselor and helper.

I can suggest no better method of organization for this part of the work.

A COMMITTEE ON VISITATION

What is the chief end of a mission? It is to reach the outsider. To do this the first thing is to get in touch with the outsider, and this is best done by a systematic canvass of the neighborhood in which the mission is held. Therefore we had a committee of visitation. Their work was to allocate various streets to various workers, taking care by means of an accurate map that no street was omitted. Each house was visited, and the instruction to the visitor was not to be content with merely leaving a printed invitation, but to get speech with the people and give a personal invitation. This work presents some difficulties, but I put on record the fact that in no case was the visitor received with incivility, and in most cases he was welcomed. It is a great mistake to rely only upon printed invitations. In great cities so much printed matter is distributed

that it is usually received very carelessly. Personal work is needed. Young men are especially useful in this work. Enlist their services. There are many persons who are unfitted for work in an inquiry-room who can render very great service in visitation, especially if they are gifted with frank and kindly manners.

Dr. Dawson in Toronto

Congregationalists in Toronto are grateful that the national committee on evangelism made it possible that Dr. Dawson could hold a short mission in this city. There was little time for preparation. The meetings were not largely advertised, and there was no big choir to attract the people. There was nothing approaching the sensational in the conduct of the meetings, but the reverse. A quiet, reverent spirit pervaded the services throughout. The sermons were deeply spiritual, appealing to the heart and conscience, and to all that was deepest and best in human nature. The demands of the gospel on the entire life of man were emphasized. The doctrines of Jesus had masterful presentation in these illuminative and heart-searching sermons. This preacher seems to feel that his mission is to re-teach what Jesus taught and re-preach what Jesus preached. And he does it. Jesus is center and circumference, foundation and completion of all the messages our brother brought us. These strong, tender, virile presentations of great gospel truths pierced the conscience, warmed the heart and inflamed the zeal of all who heard them.

It was worth while to have arranged these meetings and make it possible that so many people could be brought anew under the power of great gospel truths. It was an impressive sight to see a thousand people, including ministers and professors in theological seminaries, stand and solemnly pledge themselves to renewed consecration in seeking the salvation of those without. On Sunday Dr. Dawson spoke in the afternoon and evening to audiences of five thousand in Massey Hall. Regret was expressed on all sides that he could not stay longer with us. All denominations join in the hope that he will return.

J. B. S.

Denominations Represented at New York

INTER-CHURCH CONFERENCE ON FEDERATION

The Inter-Church Conference on Federation in New York City embraces these twenty-seven denominational bodies having a total of about eighteen millions of communicants:

The Baptist Churches.
The Free Baptist Churches.
The Christian Connection.
The Congregational Churches.
The Church of Christ Disciples.
The Evangelical Association.
The Evangelical Synod.
The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church South.
The Methodist Protestant Church.
The African Methodist Episcopal Church.
The African Methodist Episcopal Zion Church.
The Moravian Church.
The Presbyterian Church in the United States, America.
The Cumberland Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Dutch Church in America.
The Reformed German Church in the United States.
The Reformed Episcopal Church.
The Seventh-Day Baptist Churches.
The United Brethren.
The United Evangelical Church.
The Welsh Presbyterian Church.

The Springfield Republican is to publish serially a new work by Rev. Charles F. Dole, The Spirit of Democracy.

Its Genesis, Its History, and
What It Is Doing Today

The British National Council of Evangelical Free Churches

By Albert Dawson, English Editor of The Congregationalist

The Greatest Ecclesiastical
Movement in Britain Since
the Sixteenth Century ::

The movement which resulted in the formation of the National Council of Evangelical Free Churches was in its inception one of self-defense. The Anglican Church Congress, founded in 1861 by the venerable Archdeacon Emery, gradually grew in public interest and importance, and the Congress of 1889 "gave abundant evidence," in the judgment of Dr. Guinness Rogers, "that there was a determination to spare no effort for the suppression of dissent." American visitors to England, who have had the opportunity of listening to the vigorous oratory of the Nestor of British Congregationalism, will hardly need to be told that Dr. Rogers (who in his eighty-third year is still active) for one had no intention of being "suppressed."

At the invitation of the late Hugh Price Hughes he contributed to the *Methodist Times*, Feb. 20, 1890, an article proposing a Church Congress on a Nonconformist basis, mainly with the view of resisting the hostile and intolerant attitude of many clergy of the Establishment towards the Free churches. The ball having been set rolling, Hughes, Clifford, Meyer, Bowman, Stephenson, W. J. Townsend and other leaders kept it in lively motion. The need of extending the scope of the proposed congress beyond the basis suggested by Dr. Rogers was soon realized, and it was decided that the first business should be "to consider in what way the union of the churches for Christian work could be effected."

Ever since that has been the keynote of the movement and the secret of its truly phenomenal success—union in work, as distinguished from organic unity. Up to this time enthusiasts had been dreaming of a fusion of all the Nonconformist churches, ultimately to include—awesome thought!—the Anglican Church itself, and we had Dr. Lunn's Grindelwald Conferences and other religious piousies. But it soon became evident that we were on the wrong tack, efforts towards the marriage of ecclesiastical bodies were beset with innumerable difficulties, and ended in deadlock. Union in common work, federation for service, proved to be the almost universal solvent of the problem presented by isolated churches and separate denominations having no machinery for co-operation or recognized channel of communication.

The first Free Church Congress met at Manchester in November, 1892. It was successful in itself, and gave great promise for the future which has been abundantly fulfilled. The late Alexander Mackennal of Bowdon, whose name will forever be associated with the first decade of the Free Church Federation movement, was the first secretary, and, in the words of Price Hughes, this selection "did more than can be expressed to insure the ultimate success of the movement."

BASIS OF REPRESENTATION

At the next congress, held two years later in Leeds, a great constitutional question emerged: Should the basis of representation in future be denominational or territorial; in other words, should the National Council be composed of representatives appointed by the general assemblies of the various denominations, or of delegates sent direct by local councils? Much was said in favor of denominational representation, but Price Hughes strongly urged that the territorial basis would avoid sectarian distinction and also evade the possibility of compromising or committing separate churches to any particular policy. It would also mean, he pointed out, that representatives would attend the congress, not as denominationalists, but simply as evangelical

Free Churchmen—a fact which in itself was a proclamation to the world that the free churches were in essence one. Mr. Hughes won, as he usually did; and there can be no doubt that the principle adopted has been one of the chief factors in the success of the movement, particularly by reason of the local interest thus created and maintained.

UNITARIANS AND ANGLICANS

Two other questions which came up for settlement in the early years of the movement related to Unitarians and the disestablishment of the Church of England. The mere existence of the council is an argument for disestablishment, one of its objects being "to advocate the New Testament doctrine of the Church," and at the Liverpool Congress of 1893, the assembly unequivocally declared for the separation of Church and State; but the active propaganda is left to the Liberation Society, previously founded for that express purpose. The basis of the council being evangelical, and a united communion service forming an important part of its public proceedings, it was regrettably decided that Unitarians could not be invited to join the Federation. They feel their exclusion keenly; may not one hope that some day a redefinition of terms will lead to the inclusion of a universally respected body in an organization whose basis after all is one of action rather than theory?

England and Wales are now covered by a network formed of nine hundred local councils and fifty-two district federations. The local councils are affiliated with both the National Council and the District Federations, the latter forming an intermediary between the two former. The minimum annual contribution from each local council to the funds of the National Council is ten shillings, and for each representative sent to the annual assembly there is a further contribution of five shillings. Members of evangelical free churches, men or women, may become personal members of the annual council on payment of five shillings. The rapid growth and consolidation of the movement is largely due to the organizing genius and untiring zeal of Rev. Thomas Law, the general secretary—a minister from the ranks of the United Methodist Free Church.

SPECIFIC OBJECTS

The National Council thus defines its objects:

- (1) To facilitate fraternal intercourse and co-operation among the evangelical Free churches.
- (2) To assist in the organization of local councils.
- (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- (4) To advocate the New Testament doctrine of the Church, and to defend the rights of the associated churches.
- (5) To promote the application of the law of Christ in every relation of human life.

Apart from specific enterprises, incalculable good has been done by the mere bringing together on national and local platforms of generals, officers and the rank and file of the various detachments of the great Christian army. Servants of Christ who before, though working for precisely the same ends, never or rarely met, now experience the joys of fellowship and the strength which comes of union. Once a year in March there is the great national gathering, held in a large city, when the whole area of Christian activity is reviewed and discussed and views exchanged on questions common to all Free churches. The meetings are held in the largest available buildings. Then there are the meetings

of the district federations, similar to the national gatherings, but on a smaller scale. A recent development has been conventions conducted about once a month in different parts of the country by the president of the National Council elected annually; the proceedings include early morning prayer meetings, conferences, afternoon rambles, evening public meetings, etc.

THE LOCAL COUNCILS

But undoubtedly the most valuable work is that regularly done by the local councils, these bodies being constituted by representatives elected by the Baptist, Congregational, Methodist, Presbyterian, Free Episcopal, Society of Friends, and Salvation Army congregations in the vicinity. Interchange of pulpits, open-air services, united missions, house-to-house visitation, organized crusades against gambling, impurity and drunkenness, civic action in connection with the election of boards of guardians, education authorities and town and county councils, employment bureaus and benevolent funds for special cases of poverty and sickness are some of the methods and agencies in permanent operation. The whole of England and Wales has been mapped out into districts or parishes; each local council and individual church has its allotted sphere and thus overlapping, waste and friction are obviated. The National Council has three leading missionaries—Gipsy Smith, W. R. Lane and J. Tolefree Parr—constantly at work up and down the country.

The compilation of a Free Church Catechism, subscribed by all the evangelical Free churches, marked an era in the history of Nonconformity. By the generosity in particular of Mr. George Cadbury, a merchant prince and Christian philanthropist, who throughout has been a zealous supporter of Free Church Council work, eight years ago a circulating library was instituted for the free use of members of the councils. From the publication department—managed by Mr. A. E. Watson, one of the brightest and shrewdest of young Nonconformists—issue monthly two penny magazines, one designed for localization by churches or councils, and at intervals books by leading Free Churchmen. The Nonconformist Girls' Guild has been instituted for befriending and socializing young Free Churchwomen, while the main object of the Young Free Churchmen's League is the inculcation and vivification of Nonconformist principles.

Public opinion is influenced by pronouncements from the National Council and General Committee on great questions that have religious and moral bearings. In the education controversy special activity has naturally been shown. Suitable Free Churchmen have been urged to stand at the coming general election, and about two hundred such candidates are now in the field. An election campaign fund provides resources for providing and circulating literature and sending speakers where needed. At the commencement of the federation movement, Dr. R. W. Dale was apprehensive that the Free Church Councils would become "political and municipal caucuses," and some may think events have shown his fear was not unfounded. On the other hand, it is contended that the education question is a religious question, and so it is, and so are many more national issues which are at the same time political. The principle involved is an important one and will require careful handling. In any event the council can always point to a great spiritual work, the accomplishment of which, it insists, is its main function.

REACHING OUT TO THE FOREIGN FIELD

An important development, likely to have far-reaching consequences, is now taking place. Mainly as the result of a suggestion by Dr. Horton, there has been formed a Foreign Missions Committee, with a view to the co-ordination of missionary agencies and the prevention of overlapping in the foreign field. A beginning in this direction has already been made in China. Arrangements are being made for sending to China a deputation of missionary experts, who, unlike almost all those hitherto sent, will not go in the inter-

ests of any one denomination or society, but of the Free churches as a whole. In order to stimulate enthusiasm at home, missionary study circles will be instituted. The idea is that classes should be formed for the study of the various phases of foreign missionary work and the diffusion of knowledge and enthusiasm in relation to them.

Has not enough been said to show that Price Hughes was not exaggerating when he described Free Church Federation as the greatest ecclesiastical movement in Britain since the sixteenth century?

have been spent in renovating and repairing the building. The building is open every day and evening in the week. There is a Girls' Club of fifty and a Boys' Band of forty. The Men's League numbers 100 and the pastor's voluntary assistants 125. The Senior C. E. Society is so large as to crowd the large room in which it meets. The Intermediate and Junior Societies are equally flourishing and all are doing excellent Christian work. The mid-week prayer meeting rarely falls below 100 and often considerably exceeds this number. Sunday evening audiences are larger than in the morning and are constantly increasing.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

A Forward Step in Evangelism

At a meeting in the interest of evangelism in the Central West held in Chicago, Oct. 24, under the direction of members of the National Evangelistic Committee, it was voted to request the National Committee to add the following persons to the present committee, viz.: Rev. Messrs. A. M. Brodie, Chicago, Ill., G. M. Orvis, Dubuque, Io., Henry Stauffer, Milwaukee, Wis., Clarence A. Vincent, Galesburg, Ill., J. A. Adams, Chicago, Ill., F. G. Smith, Chicago, Ill., Charles H. Mills, St. Louis, Mo., Judge T. C. MacMillan, Chicago, Ill., Messrs. F. J. Harwood, Waterloo, Io., E. K. Warren, Three Oaks, Mich., H. A. Collins, Havana, Ill. It was also voted that these persons and the following members of the National Committee in Evangelism constitute the Evangelistic Committee for the Central West: Rev. Messrs. H. C. Herring, C. L. Morgan, F. W. Gunsaulus, G. R. Leavitt, J. W. Field. Rev. C. A. Vincent, Galesburg, Ill., was elected chairman, and Rev. Henry Stauffer, Milwaukee, Wis., secretary of the committee.

Visit of Rev. Hugh Black

Congregationalists are rejoicing over the visit, short though it was, paid them by Rev. Hugh Black of Edinburgh, now serving as professor at Union Seminary. Sunday morning he preached for Dr. White in Union Park Church on Moral Courage. Monday morning at the Ministers' Meeting he spoke for three-quarters of an hour attractively and helpfully on the work and duties of a minister. He thinks a minister without a message which has become his through his own experience is of little worth, that a minister can do little in whose scheme of thought the fact of sin is not prominent, and that while a man must adapt himself to the times in which he lives and preach in such a way as to win his hearers, his message is the message of the gospel and is essentially unchanging. Mr. Black believes that in the treatment of the pressing questions of the day the minister should be tactful, dignified and absolutely unpartisan.

On Monday morning Dr. W. A. Bartlett reported his experience with the mayor and the city authorities in his efforts to have that law enforced which requires the saloons closed on Sunday. He has received many letters, been severely criticised, and is rejoicing in the attention which the liquor dealers have given his words. The city attorney has made statements which Dr. Bartlett thinks are not quite true, and has tried without success to prove that the First Church has not conformed in all respects to the laws of the city in regard to making its audience room safe. This Dr. Bartlett emphatically denies.

Young People's Rally

The Young People's Congregational Club held its first meeting since vacation Monday evening in Union Park Church. Professor Steiner of Iowa College made the principal address, his subject being The Adaptability of Congregationalism to the Wants of Our Foreign Population. The address was in-

tensely earnest and characteristically brilliant. The young people have felt for a long time the need of a better acquaintance, a better understanding of the principles of Congregationalism and a closer organization for the pushing of their especial work. The regular Congregational Club has not met all their wants, and membership in it has been too costly for many of them. Hence the effort to call into existence an organization thoroughly democratic, to which, so far as expense goes, any one can belong, and in which every one will feel perfectly at home, and through which he can do his best to increase the influence and usefulness of the body of which he is a part. The men directing the movement are enthusiastic, energetic and tactful. The organization has not come a moment too soon, and is sure to have the backing of the older club and of all the Congregational churches.

A Laymen's Movement in the Episcopal Church

For three days the laymen of Chicago and vicinity have been in session, discussing ways and means by which the Episcopal Church to which they belong may become more completely a missionary church, and thus increase its efficiency in local work. The sessions closed with an audience that filled Orchestra Hall to overflowing, and over which Bishop Anderson, who favors the movement, presided. Indeed, the Bishop is a leader in asking for a change of methods by which his district shall have more power in inaugurating new measures, especially designed to increase interest in missions at home and abroad and to develop a sense of responsibility for winning men for Christ. Although a Western movement, there can be no doubt that much good will come of it, or that the influence of it will be felt in other denominations.

Central Church, Galesburg

This old yet new church is steadily growing stronger year by year. Its pastor, Dr. C. A. Vincent, entered upon the eighth year of his pastorate Oct. 22. The old Endeavor Society, which had become too large has been divided, and other changes have been made which promise to increase efficiency. Here the union of two churches, neither of which was weak, and the building of a new and costly edifice was eminently wise, for the work accomplished by the new organization is larger and better than both would have accomplished had they remained apart. Dr. Vincent has been a wise leader.

A Successful Down-town Church.

Sunday, Nov. 5, Dr. W. A. Bartlett completed four years as pastor of the "historic First Church" of Chicago. On that day twenty persons were received into fellowship, making 257 (161 on confession) received during these four years. Four years ago the expenses of the church were about \$5,000, last year expenses and benevolences reached the sum of \$15,000. The women, old and young, have raised in cash of the last two years \$1,400 for foreign missions, and the present year promises to go beyond that sum. The church is giving annually \$500 toward the current expenses of the seminary. Not less than \$4,000

Putting Men on Record

Mayor Dunne has been saying that at the next meeting of the Common Council he would put its members on record as in favor of, or as opposing municipal ownership. This was to be done so as to prevent their re-election. But the council paid little attention to the mayor's threat, for last Monday night it voted down all his propositions by two to one. A resolution was passed asking the mayor to make public the report of Mr. Dalrymple, the expert from Glasgow. The mayor says he has done his duty, and does not know what he will do in the future. He declares that he did not promise during his campaign "immediate municipal ownership," only that he would take "immediate steps" to secure it. Inasmuch as the companies which ask for a franchise propose to sell to the city whenever it wishes to purchase, or is in a condition to purchase, and furthermore propose that before it is granted the franchise shall be voted upon by the people, it would seem as if it ought to be easy to settle now and once for all a question which has agitated the city for years and has been made prominent in every political campaign.

The city railway has asked for the privilege of using electricity instead of the cable, promising to cease from using it at the demand of the city and proposing to pay the city twice as much as it is now paying for each car. It asks also the privilege of connecting its present lines with its new power house so that it may heat its new cars and install at least one hundred more of them. The public is heartily in favor of granting the request, but the mayor refuses, as he refuses to submit the Dalrymple Report on the ground that it is his private property as much so as his watch. Unfortunately he has divided his own party in the council and arrayed the press almost unanimously against him. In fact, though he has been in office seven months, he has not fulfilled any of his campaign promises and is in a fair way to put himself into a position where any suggestion he may make will be voted down by the council. The hope is cherished, perhaps, by the majority of the best citizens, that the council will take the traction question into its own hands, and when a proper bill is drawn pass it over the mayor's veto. What the people want is the improved service which the companies, apparently, are trying to give them. As immediate municipal ownership is an impossibility in any event they favor reasonable terms with the present traction companies. After listening to an address from the attorney of the city railway the traction committee decided to ask the mayor to grant the permits necessary for heating the new cars, increasing their number and making some improvements in the roadbed which will diminish the danger at several points in the track. With the approach of cold weather the public is not likely to be patient when it learns that the companies are ready to do what the law requires but are prevented by the action of the mayor.

Chicago, Nov. 4.

FRANKLIN.

M. Bakhmetieff, Russia's new minister at Tokyo, has an American wife, formerly Miss Beale. They are said to have aided much in the relief of Miss Ellen Stone when they were stationed in Sofia and she was in peril in the mountains.

For the Children

The True Story of Tedward

BY CAROLINE BENEDICT BURRELL

One day Elizabeth had a birthday, and her uncle brought her a present of a beautiful large white rat, with bright pink eyes, a long smooth tail, a thick coat of soft, snowy fur and little hands like a baby's. It was the loveliest rat anybody ever saw, and Elizabeth jumped up and down for joy.

"O, O!" she cried; "the dear, dear thing! He knows me, Uncle Jim. Just see him look at me!"

Her brother took the rat from her lap and put him on her shoulder. He sat still a minute and then ran under her hair and hid. Elizabeth could feel his little cold feet right on her neck and his tail tickled her, but she never stirred.

"Won't he bite?" her mother asked anxiously.

"White rats never bite," said Uncle Jim. "They are always tame and make the nicest pets in the world. Just wait and see how fond you will all get of him."

"What are you going to name him?" asked Tom. "Why don't you name him Teddy, for the President? He likes all kinds of pets."

"Well," said Elizabeth slowly, "I guess I will. Only I won't call him Teddy. I will call him by his full name—Tedward."

Everybody laughed, but Elizabeth did not care. She stroked the pretty fellow and said firmly, "I shall certainly call him Tedward."

Tom made him a little house out of a starch box and put it in the sewing-room. It had a little box of cotton for a bed and a small saucer for bread and milk, and there was a cover to shut at night, all but a crack for air. When he was put in it he seemed to like it, yet he never wanted to stay longer than he had to. Sometimes when the house was still he got out in the night and had a lovely time running about in the dark. But he never gnawed anything or did any mischief at all, so no one minded very much.

In a corner of the sitting-room was a wide, low couch with cushions on it. This was the one spot in all the world Tedward loved best. The moment he was let out in the morning he scurried across the floor, up the leg of the couch and cuddled down under the bright yellow pillow, and there he lay waiting to be picked up and put on the floor and told he must not, must *not* go on the couch at all. He would blink his pretty pink eyes and listen, and the instant the hand on his back let go its hold, up he would dash onto the couch again. It was a game which never lost its interest to him. If he was shut up in the sewing-room he would wait quietly by the door till some one came in and then he would rush out, fly like a little streak of white lightning across the floor and be on the couch again before you could count ten.

Once he was lying quite still under his pillow when in came a fat lady to call and sat down on the couch. Tedward looked

out, saw her nice broad back and ran up it and poked his nose under her ear. Such a shriek as she gave! Every one in the house came running to see what could have happened, and the poor lady just stood in the middle of the floor and screamed and screamed, though Tedward had jumped down and run back to his hiding place as soon as he saw she did not really like white rats.

After the house was quiet again Elizabeth's mother took Tedward up in her lap and talked to him severely. "Now," she said, "will you learn not to climb up on the couch? If you do it once more I shall have to punish you. Children, you must both help keep Tedward in the sewing-room. I cannot have such a dreadful thing happen again."

But Tedward wasn't a bit afraid of

the pepper and went from one leg to another only to find it all around. Then he thought about it, and made up his mind to be brave. He took a little run, and in an instant was up, under the yellow cushion. He coughed and sneezed a little, but he felt happy down in his little heart, just the same.

It was no use. He soon got so he did not mind pepper at all, nor even snuff, nor anything which could be found. He had made up his mind to live under the yellow cushion, and live there he would, and did.

One day Elizabeth's mother had a new coat brought from the tailor's, which Bridget had laid on the couch while she answered the door bell. Now Tedward was feeling particularly good that morning; he had eaten his breakfast, washed himself all over with his little pink tongue, looked admiringly at his little hands and nails and then snuggled down for a nap under his pillow when he spied the coat. He came out and walked carefully over it and ran inside to inspect the lining. Just at that minute Bridget came back, picked up the coat and took it up to the third floor and hung it in the closet, shutting the door after her. And there was poor Tedward in the sleeve all the time.

One, two, three days went by, and nobody could find Tedward. Elizabeth and Tom hunted everywhere, though as he never went out of the sitting-room and sewing-room, they felt that was useless. He would never have run away: but perhaps some one might have stolen him, he was so beautiful, so cunning, so good. Elizabeth cried herself to sleep every night. Her father begged her to let him buy her another rat, but she said no other could ever be as dear and cunning as Tedward, and she didn't want one.

The third day Bridget went up to the closet for something, and the moment she opened the door there was Tedward, looking at her from the sleeve of the coat!

You can guess how glad they were to see him when Bridget brought him down. How they hugged him, and how Elizabeth ran to fill his dish of bread and milk for the poor, starved thing! But, strange to say, he did not seem very hungry, and he did not look very thin. It turned out that in spite of being a good white rat who never gnawed, he had been obliged to eat part of the satin lining of the coat to keep from starving. Of course no one could blame him for that, not even Elizabeth's mother, although she had to have a new lining.

Even this lesson never taught Tedward to keep away from the couch. He was the most obedient rat in the world in every other way, and would stay under Elizabeth's curls when she went to walk and never poke out so much as his nose, or lie quietly in Tom's pocket while he played ball or ran errands. He never wanted to bite, or run away, or be naughty in any rat fashion, provided only he could



punishment, so he kept on with his nice game and hid under the pillow a dozen times a day.

One day the doctor came in and sat down on the sofa. Tedward thought a man could not possibly be afraid of a little white rat, so he crept under the doctor's coat and climbed up between his shoulders where he wedged himself so tightly the doctor could not get him out without taking off his coat. He did not scream when he felt him there, but he acted as though he did not like rats, which hurt Tedward's feeling. He only meant to have a little fun.

This time Elizabeth's mother was firm. She said Tedward must be taught a lesson. So she bought a lot of red pepper and when Tedward was in bed one night she put it all around the legs of the couch, so that to climb up the poor fellow would have to wade through it. Elizabeth cried, because she knew it would hurt him.

The next morning Tedward dashed out of the sewing-room as usual and ran to the couch. Then he stopped and smelled

stay under the yellow pillow all he wished. So by and by no one bothered him any more, because he was such a dear, loving,

clean, pretty fellow, and callers learned to lift up the pillow before they sat down on the couch and smooth his white fur

and smile in his pink eyes and say, "Well, Tedward, how are you today?" and not to mind if sometimes he ran up their backs.

The Home and Its Outlook

Witch-Hazel

The witches that live in the story books
Are rather unpleasant in temper and looks,
But the hazel witch of the autumn wood
Is bonny, cheery, and bright and good.

She's like a wee bit of the sunshine gay
Within the bare forest, all sober and gray,
And she strews her perfume along the air,
When summer flowers have none to spare.

It's not very hard to be blithe and bright
In June, when there's scarcely a rain cloud in
sight,

But the hazel witch has found out the way
To cheer and brighten a dull, dark day.

—Persis Gardiner.

THE habit of making one's self miserable in a haircloth shirt no longer obtains to an appreciable extent, but the uncomfortable variety of conscience which reveled in the prickles has never gone out of fashion. It is an abnormal development of self sacrifice which impels one to choose the drumstick when one likes the breast, to eat the end crust when one prefers the crumb—oblivious of the fact that there are those who would enjoy drumstick and end slice. Such a conscience prods one into the disagreeable pellmell and looks askance at pleasure. "It can't be right, it is so very pleasant," sighs the conscience ridden victim. The majority of us have a touch of this malady and are apt to consider duty inevitable—and doleful, and just being pleasant a task for babes and irresponsible grown-ups. There is a melancholy satisfaction in looking forward to a martyr's crown of glory, but what reward will recompense the martyr's kinsfolk?

WHILE too much notice should not be taken of children's moods, it is seldom wise to regard an incident as

The Aggrieved Child

closed if a child is left with a sense of injustice. The mother fears to compromise her dignity, perhaps, by resorting to explanation or argument, and prefers to wait for what she calls the child's sulkingness to blow over. Blow over it does, because other things take up his attention; but the impression may remain, joining with other impressions of the same sort, to weaken his trust in his mother's kindness and good sense. Without encouraging the child to dispute every slightest command, it is possible to note the cases where discontent and dissatisfaction may have, from his point of view, some reasonable ground, and to inquire into them, later if not at once, and set the matter straight. When the child is permitted to speak freely, in the softened temper which the permission almost always brings, the disclosures are often very touching. Today's orders, perhaps, seemed to the childish mind inconsistent with yesterday's. Or rudeness was abruptly punished, when only a clumsy joke was meant. Or the obsti-

nate refusal to explain some tenacious purpose hid a cherished "surprise." If no such misunderstanding is discovered, and if the child was actually as much at fault as the mother supposed, it may still be true that the fault was not so heinous in childish eyes as in maturer ones.

From Parsonage to Parsonage

NEIGHBORLY CALLS ON THE PARSON'S WIFE

BY MRS. F. E. EMBICH

The homes of our country are sometimes said to be growing degenerate, but some, at least, there are which still preserve for us high ideals and Christian living. It has been my pleasure to be in several such the past summer.

My husband's field is a large one, spreading over an entire state. On returning from his tours he would tell me of the charming homes in which he had been entertained, and the thought came: "Why can't I go calling too? Perhaps these pastor's wives may have some perplexities they would like to talk over; possibly a little cheer and encouragement would be helpful to them."

The suggestion meeting with approval our arrangements were made. Most of the homes we wished to visit being away from both steam and electric roads, our plan was to start in a carriage from some convenient town; drive from place to place during the day; in the evening attend service previously arranged for; meet as many of the people as possible, and spend the night in the parsonage. Our route lay through one of the most beautiful sections of our country, but nothing was more attractive to us than the spire of the little white church, always the first object to arrest our attention as we drew near these villages.

It is to the credit of these small parishes that churches and parsonages are usually in good condition, both without and within, though often the work of painting and papering has been done by the pastor and his wife. These men not only can preach but are able to do things with their hands. They have nearly always a practical knowledge of farming, raising fine vegetables, small fruits, keeping a horse, cow and poultry. They often hold town offices and even prescribe for mild diseases when the doctor is at a distance. One minister is town clerk, making out the marriage licenses and returning them to himself. He is also postmaster in the winter season. Another has turned on its side and bricked in an old air-tight stove, thus making a furnace that has transformed a cold parsonage into a warm one. Several have a practical knowledge of the working of telephones, having in some cases helped in their construction.

It is surprising to find how many farmers have telephones. The rates are low, and some parishes have put them into

the parsonages for a Christmas present, thus having the pastor always within speaking distance. One farmer's wife said it was a great help in their isolated lives to hear some one's voice, and it was understood that on their line, when a neighbor was rung up they could all take down their 'phones and visit together. One old lady has hers so arranged that she can listen and knit at the same time.

One parish has had the pleasure of fitting up its parsonage for a bride, formerly a teacher of household arts in a large city, who already loves her first people and is their pride.

As the food in these homes is mixed "with brains, sir," we were temptingly served, and found that several pastors have added conveniences to the kitchen that lighten the labor of cooking and dish-washing. The water was usually pure and good, but at one parsonage it seemed safer to drink tea than the brackish water, brought quite a distance from a field, even when it had been strained clear of insects. If any one would like to invest in a well, here is an opportunity which would yield a large return, not in oil, but, in the thanks of the pastor and his wife.

The pastors' wives are helpmeets in the fullest sense of the word. With bright, intelligent minds, often college graduates, they must be their own maids of all work, having, perhaps, in addition, the care of poultry and the making of butter. They keep in touch with the homes of the parish, one saying she frequently walked ten miles on a single calling trip. Several play the church organ, nearly all help in the Sunday school, and they train their children to be helpful in the church life.

It is a mystery how these boys and girls manage to get a college education, yet most of them do. Of course it means much sacrifice on the part of the parents, and on the children's side a willingness to help themselves in every possible way. Some of these families have adopted children. Can you guess what that means on six hundred a year? The State has a number of wards in these country towns, mostly boys placed with the farmers and sometimes found in the parsonages. It is no slight service to help these boys to an upright manhood.

The small size of many of these villages, hardly more than hamlets, was a surprise, as was also the number of young people who attended the evening service. The social life necessarily centers around the church and parsonage. In the ell of one parsonage, opening directly out of it, is a town reading-room, with branch public library, the "parsoness" acting as librarian. And here the Christian Endeavor prayer meetings and church socials are held. The study of another parsonage is the meeting place for a boys' club. A class of girls in their teens are busily at work for a fair, meeting week after week with the minister's wife, who patiently plans their work, teaches them to sew, and occasionally adds something of a so-

cial nature. These girls are hoping to make enough to repair their chapel.

Most of these places are delightful summer resorts, as tourists have found, but on some hilltops the isolated trees all bend one way, telling a story of severe northwest winds which must be piercing in winter, and make these parsonages anything but the comfortable homes we found them. Think of the heroism it takes to live on one of these bleak, wind-swept parishes, with only one or two near neighbors and six miles from a doctor!

The story of one mother was pathetic as she told of the sudden illness of her little daughter Dorothy, an only child, stricken with pneumonia when the March drifts were almost impassable. The doctor, a large man, could drive his horse only two miles of the way, but he walked two more, often up to his waist in a thawing drift, and was taken over the remaining two miles by sympathetic parishioners who had turned out to meet him. He reached the parsonage to find the little sufferer unconscious, but, because of that swift telephone summons, not too late, thank God, to save the precious life.

Is it a wonder that the mother shrinks from the severity and isolation of the coming winter, when the cold winds sometimes make it necessary to dress the seven-year-old maiden in her coat, hood, leggings and mittens, and put her in the warmest corner, back of the stove, to keep her comfortable?

Indeed the women of these homes are living brave and useful lives, and as I think of them I am always reminded of Lowell's poem beginning:

She doeth little kindnesses,
Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.

The Limits of a Joke

Would that the Goddess of Humor and her sister the Spirit of Courtesy might teach people the proper limits of a joke! The joke editor's daily bundle of manuscripts is seldom free from appalling misconceptions of what it is fitting to joke about. One of the chief offenders is the evidently good and sweet woman who sends for publication the story of her child's unconscious irreverence. What was meant to record a naive misconception of God is converted by the act of writing into a record of gross disrespect on the part of the parent—except that the parent is a child, too, and does not know any better.—*John Albert Macy, in the October Atlantic.*

Just see how it is, in these respectable lives of ours; see how almost all our trivial shortcomings have their root back in this one shameful sin of cowardice. . . . Take extravagance, which means theft; take affectation, which means untruthfulness; take worry, which means distrust—and is not distrust an irreverence of the mind, if not of the lips? take concern about small physical ills, which means selfish narrowness—ah, well, the list grows as long as the Ten Commandments as we think it over.—*Margaret Deland.*

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

76. ORCHARD MAGIC SQUARE

In one corner of a farmer's apple orchard stood three rows of three trees each which he gave to his nine children. The following year the entire yield from these trees was 198 bushels, and the farmer and his children noticed this peculiarity about it: the yield from any three trees standing in a row was the same as that from any other three also in a row, whether counted straight from a side or diagonally from a corner. Mary's trees bore the largest and Tom's the smallest number of bushels. Fred's bore one bushel more than Susy's, and John's one more than Dick's; and Will's, Harry's and Anna's together bore 66 bushels. The girls' trees stood in one row. Find the position in the square of each child's tree, and the number of bushels it yielded.

ZOE.

77. INITIAL CHANGE

OF ONES a pile to make you smile
Was heaped upon the table;
So brown, if you should call them TWO,
It would not be a fable.

A youngster—he was fond of THREE
And fond of ONES is reckoned—
Dropped his toy FOUR upon the floor,
When such attraction beckoned.

Bold as a FIVE, he will contrive,
Demure as SIX or abbot,
As with intent—no SEVEN is meant—
To catch a wary rabbit.

He grasps his fate, but now must EIGHT,
To eat, with guilty rapture,
There where the NINE does brightest shine,
Behind a TEN, his capture.

M. C. S.

78. A CONVOCATION OF SOVEREIGNS

(Add the same suffix to each first word in the pair in order to make the second.)

We set sail from a little port near the mouth of (1) the **, and went ***** along the coast, still in sight of many a pleasant meadow and (2) ***, until we found our vessel was *****.

Then we took down one (3) ****, and so lightened the boat, though the two lovers ***** at the stern began to look a little serious at the danger. Josephine said it would be (4) a *** to think of ***** the boat before that momentous question was settled. (5) They know ** is always *****, and they do not seem to grow (6) **** over it, ***** it, no doubt, part of the penalty of their bliss. It seems also a part of their (7) **** to wear out the ***** of the deck, promenading until midnight. Though they profess that it is not (8) on a *** with promenading along the ***** of a city street. (9) Let them bill and *** now, but how will it go when it comes to earning a dinner and ***** it? Soon we passed the (10) ***, and were welcomed to the harbor by songs of stevedores and ***** of dogs. But first Harry, out of pretended jealousy, challenged the successful man to a mock duel, and succeeded with (11) a belaying.*** in ***** his man. Well, I suppose we must not put marriage under (12) *** in every case where there is not a good ***** account to start with.

DOROTHEA.

ANSWERS

73. A riddle.
74. 1. Lion. 2. Tiger. 3. Elephant. 4. Sloth. 5. Beaver. 6. Fox. 7. Badger. 8. Otter. 9. Glutton. 10. Ferret. 11. Boa. 12. Hare (hair). 13. Monkeys. 14. Wolf. 15. Wolverine. 16. Ounce. 17. Buffalo. 18. Bear. 19. Gnu (new). 20. Lynx (links).
75. Strife, first, sift, fit, it, I.

Recent excellent solutions were those of: Ralph Martin Kellogg, Volu-town, Ct., to 71; E. M. P., Newton, Mass., 70, 71; Mrs. E. E. Cole, Boston, Mass., 70, 71, 72; J. C. F., Providence, R. I., 71.

Closet and Altar

"SANCTIFIED COMMON SENSE"

Teach me good judgment and knowledge.

Mere optimism is stupid; sanctified common sense is the force that counts. Work for God and man is full of detail. It needs organization, requires subordination, sometimes painful holding of the tongue; gabble and gossip, even that of the pious, is one of the most famous devices of the evil one; the friction and fuss in God's army does much to defeat it. Many people are good, but good for nothing. Working together is as important as working at all.—*Samuel Chapman Armstrong.*

You may say the right word in the wrong tone, you may preach the gospel as if it were a curse.—*Joseph Parker.*

'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

These clumsy feet still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heartstrings of a friend.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

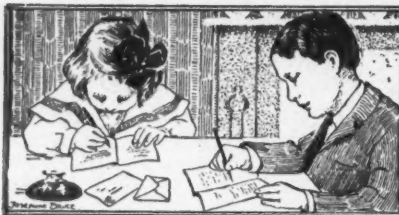
The faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame,
Before the eyes of heaven we fall.

Earth bears no balm for mistakes;
Men crown the knave, and scourge the fool
That did his will; but Thou, O Lord,
Be merciful to me, a fool.

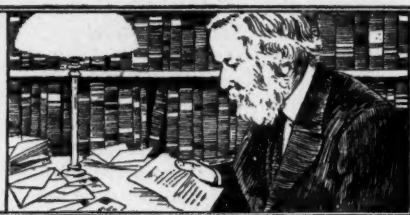
—E. R. Sill.

Wisdom is learned by practice. It is, as I have said, partly an intellectual virtue; but it consists much less in knowing than in doing. It is slowly accumulated by experience and, like the pearl which forms where the bivalve has been wounded, it frequently springs from pain and misfortune. Other virtues shine most attractively in youth, but wisdom is the special ornament of old age.—*James Stalker.*

Thou hast made me a man; help me, my God, to offer for Thy service the stronger and higher qualities of my soul. Let me not think that the wise God desires to be served by foolishness or that Thou, who hast made the world and all things in it, and dost inform and sustain them by Thy Spirit, lovest any darkness of ignorance or fearest to have Thy children learn Thy ways. Teach me how to bring to the affairs of Thy kingdom the same good sense and study of proportion which I desire to use in other tasks and social relations. Let me be pure in heart, high-minded, just and generous. Keep me from every false, unkind and selfish way. Let my thoughts be without the mean dislikes of envy and my affection pure and constant. Set me free from all anxiety, but help me to be careful that Thy name have no dishonor from my word or deed. So use my life for the glory of Christ and the upbuilding of His kingdom. Amen.



THE CONVERSATION CORNER



The Old Captain's Mail



Danville, Vt.

HERBERT C.

From numerous cards received I judge the "p. c. craze" has struck a good many members! Charles P., Durham, N. H., sends me a lot of "souvenirs," all stamped, for distribution, while Naomi W., Gardner, Mass., and others have written for names. You can write direct to above addresses.

Herbert's card has a unique design—the exact reproduction, as above, of the "26." How he, up there in Vermont, on a small branch of the Passumpsic, got his "wireless," I cannot tell, but was glad to hear of the "Old Captain's" reappearance in American waters. His long absence assured me that he was on a trip around the world, and this is now confirmed by the receipt of two letters from our "Morning Star" members. It looks as though Captain Myles had the first one (from Kusale) stowed away in his locker when he touched at Honolulu and took the second! Do you suppose he came via the Suez Canal, or round the Horn? [Or through the Panama Canal?—D. F.]

Dear Mr. Martin: You see we are again at our dear Kusale—but, Oh, how it looks, the mountains bare, the leaves all off the trees, and the river blocked up with fallen trees! This is all because of the hurricane which we had on the nineteenth of April. The Morning Star was anchored in Lea Harbor, three miles from the mission. At three o'clock in the morning papa noticed that the wind was rising and the barometer falling. It got worse and worse, so that papa had to go out and keep watch, to see that the ship did not drag onto the reef.

When breakfast time came, I had to put on my rubber coat and go to the cabin with a basket "to get supplies for the besieged city," as Mother said. You see it was raining and the wind was so strong it blew the salt water right up on deck. After breakfast, when we were washing the dishes, the ship began to drag her anchors, and papa came and put his head in at the window and said, "We're going onto the reef sure, but don't be troubled." The next thing we knew we were bumping against the rocks. While we were on the reef, the wind came up so strong they had to cut loose the awning aft, the wind-sail on top of the house, and the canvas around the bridge, because they were being whipped into rags.

We children were frightened, so while mother was tending the barometer we went into the corner in one of the rooms and had prayers all by ourselves. It made Ruth and me feel happier, but as Elizabeth was still a little frightened at the noise of the wind, I took her in my lap and told her how God

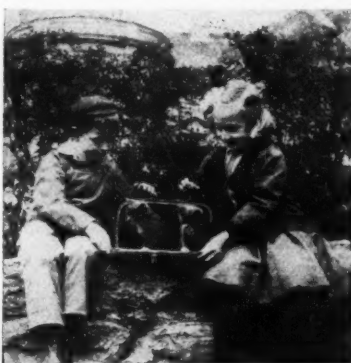
would take care of the ship and not let any harm come to us because we are his children. That comforted her and she was gay and happy. After a while we got off that reef but we drove onto another, and stuck in the sand, close to some ugly rocks which the waves dashed against. Twice we were on the rocks, papa said, but we did not know it, because we did not look out much. Pretty soon the barometer began to rise, the wind down and we lay quietly on the sandy reef all night. At daylight we got up steam and floated off the reef and went to our anchorage. In the afternoon papa got one of the schoolboys to come up and dive down around the bottom of the ship to see if any damage was done. They found one big piece of copper off, and another out of place.

As I said at the beginning Kusale is very bare and brown, and the poor birds are flying around, calling to one another as if they were trying to find their nests and could not. Please give my love to all the Cornerers, and take a lot for yourself.

DOROTHY G.

Kusale, Caroline Islands.

This letter, from our own correspondent, about that terrible cyclone which



Whither bound, kitties?

did so much damage to the islands and destroyed the missionaries' houses, is very interesting even though so much belated. After the disaster the Morning Star came to the Hawaiian Islands with some of the missionaries, and Captain Garland to San Francisco for supplies.

Dear Mr. Martin: It has been a long time since I wrote to you telling about the hurricane and here we are in Honolulu, where we arrived July 15, and we are going back again to the islands as soon as we can get ready. We expect papa very soon, bringing new engineers and a mate from the coast [California]. I am very glad we are going back, for it seemed like leaving home to say Good By to the dear boys and girls in the islands. One boy, Timotheus, seemed just like our brother, and we had to cry and cry when we went away from him. He is the son of one of the best teachers in the Marshall Islands, and was in Dr. Rife's school. There are many of the boys and girls whom we love, but Timotheus is our favorite.

Oh, Mr. Martin, if only our American brothers and sisters could come to the islands and personally know some of our boys and girls, and see how affectionate and lovely they are, I think they would just rush to get shares, and the Morning Star would be paid for in a week! The trouble is they do not know how real the people are, and how much they need the Morning Star and the missionaries to teach them in God's ways.

Honolulu, H. I.

DOROTHY G.

TWO KITS IN A GRIP TAKE A TRIP

What happy quartet is this? I first asked to have it engraved, and then waited for any "cat letters" that would explain it. Three came, all from Massachusetts seaports.

Dear Mr. Martin: I am very glad to be a Cornerer. I have a new cat. His name is Tommy. I wish you could see him.

Newburyport, Mass.

LEWIS B.

The name shows that he belongs to an old and honored family, but he can't be the two cats in the picture!

Dear Mr. Martin: Here is a picture of our twin kittens, Muff and Nipsoo. Nipsoo is an Eskimo name. Muff wears mittens all the time, for he has double paws like mitten thumbs. Ebony is their mother, named so because she is so black. She has not a white spot on her. She has double paws too. Muff and Nipsoo went in the satchel onto the hill for a birthday picnic.

Beverly, Mass.

RUTH AND PAUL B.

That settles it—names, residence, color! But in the meantime another letter came, which, curiously enough, has to do with the Morning Star! For Martha was the little girl who gave her kitten, Yankee—photograph shown you Sept. 24, 1904—to be a Micronesian mouse missionary.

Dear Mr. Martin: We have four kits now beside Midget. One is tortoise-shell, another is white with tiger spots and a white tip on his tail, another is black with a little white around his nose and white paws and chest, and the other is a good deal like Midget, only black and has double paws. His name is Teddy. [Does the census man know how many cats and dogs all over the country are named "Teddy"?—Mr. M.] We expect to keep him, but I'll have to find homes for the rest. Isn't it too bad about Yankee? I will send you Ruth's letter. We have another new member in the family now, and that is a pretty collie puppy. We haven't named it yet. [Why not call him Roosy?—D. F.]

Lynn, Mass.

MARTHA W.

My Dear Martha: I am going to tell you something sad. Yankee is lost! It is not our fault. When we were up on the dry dock she ran away through the side of the ship when it was open to put in boards. She came back to the ship but she was so wild the sailors could not catch her. If she comes again perhaps we children can catch her. We all love Yankee as if she were our own sister, so we said there were four children instead of three. The day we heard she was lost I cried and cried and cried. I am glad you have a house on shore. Our house on the sea tips and rolls in a rough sea. I guess you have the nicest part of the world to live in, for you have snow. We have no winter to play in the snow.

Honolulu, H. I.

RUTH G.

Sad indeed—a poor Massachusetts-born kitty wandering around wild and homeless in those strange islands—all we can do is to advise Martha to put two of her kits in a grip and mail them to Kusale! But we can buy ten-cent shares in Morning Star stock, and so help the missionaries. What can we do for Timotheus? Yes, Dorothy, that is the trouble—those people and those children are *real* people and *real* children and we do not see it!

Mr. Martin

The Birth of a Great Enterprise*

By Rev. A. E. Dunning

It is usually difficult to trace great movements back to their beginnings. The most interesting things in history are the motives that lie behind recorded facts, and they are often veiled in mystery. The first steps in laying the foundations of the walls of Rome are mythical. But the renaissance of Jerusalem can be traced back to its inception through the autobiography of Nehemiah. It originated with him. It gained an importance beyond his dreams, and it has given him immortal fame. His plan and its accomplishment are rich in practical suggestiveness to every young life.

Recall the history of Jerusalem following its destruction by Nebuchadnezzar's army, 586 B. C. Fifty years later the first expedition of Jewish exiles set out from Babylon to rebuild their city, and they laid the foundations of the temple the next year. After a period of nearly twenty years of discouragement and stagnation the returned Jews completed and dedicated the temple. Nearly sixty years then passed without record, the gap between Ezra 6: 22 and 7: 1, when Ezra led another company of Babylonian Jews to Jerusalem and infused new life into the dying colony. Twelve years later, if we accept the chronology of the book of Ezra, the condition of the colony was again at its worst. For almost a century and a half, a period longer than the whole history of the American nation, with three spasmodic attempts at revival, the chosen people of Jehovah had been without organized existence. The kingdom of Israel had passed away. Nehemiah undertook and accomplished the task of creating Judaism. The questions to be answered in this lesson are, How did this Jewish exile become a nation builder; and, How are the noblest qualities in any one brought into active service? The way that Nehemiah became a patriotic statesman may be thus described:

1. *He discovered and responded to a great need.* Like Moses at Pharaoh's court or Daniel in Nebuchadnezzar's household, Nehemiah's future was assured where he was. He occupied an honored office bringing him in constant contact with the king of Persia. But Jerusalem was dearer than any other spot on earth to the heart of every true Israelite; and Nehemiah learned from a relative who had been there recently that its condition was deplorable [Neh. 1: 3]. At once he felt the responsibility on himself to remedy the wretchedness of his people.

The appeal to Nehemiah was like that which comes now to all Christians. The word "mankind" had not then come into use. Men were bound to help their own tribe or nation. Their sense of obligation did not extend further. Nehemiah the Jew was distressed when he learned that his fellow Jews in Palestine were "in great affliction and reproach," and that their city was in ruins. Christ has taught us that we are kin to all mankind. Every people whose moral and spiritual condition is below ours appeals to our manhood for help. Those who go to them as Christ's missionaries and those who send these missionaries respond to their appeal as Nehemiah responded to his fellow Jews. Every Christian who fails to do this is untrue to himself.

2. *He considered the situation.* Sympathy alone for the Jews of Jerusalem would not have led Nehemiah far out of Shushan. But his prayer shows that he studied the condition of the Jews, and his own relation to it. They were God's children, his chosen. They had sinned, and the word of God by Moses had been fulfilled, "I will scatter you abroad among the peoples." Nehemiah had sinned, too, he and his father's house. He confessed their sins and his. He shared with them the responsibility for their wretchedness [vs. 6, 7]. But the promise of God waited on their act and his. If they should return to God he would restore them to honor [v. 9]. These were the conclusions of his mature reflection.

The vision has broadened for the Christian today. He sees, if he looks thought-

* International Sunday School Lesson for Nov. 19. Nehemiah's Prayer. Text, Neh. 1: 1-11.

fully into the condition of the world Christ gave himself to redeem, what Nehemiah saw of his countrymen—"these are thy servants and thy people whom thou hast redeemed." To see this is to make the Christian's great discovery. Think on it. Persuade your peoples to think on it. It is to find this truth that the gospel is studied. It is strange that this great revelation through Jesus Christ is seen by so few and seen so dimly.

3. *He appealed to God for help.* When Nehemiah had learned the condition of the Jews at Jerusalem, and had thought out his own relation to them he saw plainly that he could do little alone, and that they would do nothing without a leader and good reason to encourage them to work. He turned to the only source of strength. Study his prayer. See how he had brooded over the conditions. Put yourself in his place. Then consider the responsibility of every disciple of Christ for the salvation of mankind to which we are each as much akin as Nehemiah was to his fellow Jews.

4. *He initiated the undertaking.* Nehemiah's prayer could not have been genuine if he had not linked it to a purpose to do something. What he had resolved to

do was to try to enlist the king in the plan he had already fixed upon. He had also persuaded other Jews to unite with him in his prayer. "Let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants." He meant to do at the first opportunity what he had decided he ought to do. "Prosper, I pray thee, thy servant this day." What ought you as a teacher, and what should you persuade your pupils to do for the salvation of mankind, and to begin to do now? The outcome of this lesson is to be the answer to this question.

Biographical

REV. AUGUSTUS R. JOHNSON

The Sunday school children of Northern Idaho will greatly miss the cheery presence and kindly words of Mr. Johnson, who came to the Congregational Church about twelve years ago from the Evangelical Church, and since has labored as pastor in Blaine, Kalama and Newport, Wn., and as general worker for the Sunday School Society in northern Idaho. He was a man of marked hopefulness, singularly wise and tactful in meeting the problems of Sunday school organization in new and difficult fields, discreet, genial, gentle, yet aggressive and successful in pushing the interests of the kingdom. He died Oct. 4, at the age of fifty-four, of typhoid fever, after a severe illness of several weeks. He leaves a wife and married daughter.

A. R.

REV. C. W. FIFIELD

Rev. Charles Winthrop Fifield, whose burial occurred Oct. 25 at Altmar, N. Y., was the son of Rev. Winthrop Fifield, late of Concord, N. H., and was born Feb. 19, 1843. He was a graduate of Exeter Academy and of Yale College and Seminary. He enlisted in the Eighteenth New Hampshire Regiment in 1864 and served through the Civil War. After the war he returned to the ministry. Unfortunately, he contracted the disease while in the army which unfitted him for the more arduous duties to which his natural ability and his learning would otherwise have called him. He bore the disability so incurred with the utmost patience, and in every relation of life he was sincere and true. He served churches in Heath, Petersham and Huntington, Mass.; in Cray's Mills, Champion, Harrisville and elsewhere in New York.

In the army, because of his absolute fidelity, he was assigned to special duty. In the ministry he was known for his quiet, faithful devotion to his calling. In the discharge of civic duties he was unswerving in his honesty. In the more intimate relations of life he was kind, gentle and affectionate. In a word he was a Christian gentleman. COM.

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Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

An Issue Which Must Be Faced

The announcement has been made that the Torrey-Alexander Mission is to be transferred from England to America. It is a mission so comprehensively planned, and with an attitude towards the truth so explicitly taken, that it raises the issue in the minds of deeply thoughtful ministers as to whether or not it can be given conscientious co-operation. During the past two summers, while in England, I attempted to gain a broad, fair and impartial view of both its character and its ultimate results.

It is clearly and unmistakably, first of all, a distinctively theological propaganda. The nature of its appeal and its underlying motives are clear. Dr. Torrey is not simply a man of conservative theological thought, but with the essential things of religion as his subjects. His sermons have to do almost entirely with theological conceptions. He fairly and squarely declares that eternal salvation and eternal loss are determined upon the acceptance or rejection of the definite doctrines which he proclaims in the definite form in which he understands them.

These doctrines are such as the "Absolute Inerrancy" of the Bible, using the term in its most strictly literal sense. This must be admitted upon the ground of such proof as that of the literal fulfillment of Old Testament prophecies in Jesus, with the utmost exactness.

That this is one of the distinct issues in salvation or loss is made explicit. If you find a man who is not convinced of the truth of this doctrine you have a man who is irreligious if not of moral delinquency. Men who teach otherwise are classed as infidels, and the statement is made with such explicitness that it is clear that practically all modern scholars are included. The evangelist appeals to a clearly defined motive in the minds of his hearers. It is the motive that is reached by the doctrine of an endless suffering in an endless hell, escape from which is definitely confined to the present life.

Another doctrine upon which salvation is conditioned, is that of intellectual acceptance of the doctrine of the "deity" of Jesus Christ. This is so stated as to exclude men who may be of a Christ like spirit, provided that they do not give such intellectual acceptance. Indeed, it does not appear to be allowed that one may have the spirit of Christ, or even have adequate moral purpose, unless he accepts this doctrine in precisely the terms laid down by Dr. Torrey.

The generalization is made that ministers who do not agree, with practical exactness, with Dr. Torrey on these questions, are not honest teachers, and teach as they do in order that they may be considered men of advanced thought. Intellectual doubt regarding these definite ideas, means immorality. "When a young man or a young woman begins to doubt, look out for their morals."

Let it be distinctively understood that the sermons preached in this mission deal almost solely with these questions. Church members are explicitly urged to break away from churches and pastors who do not give intellectual acceptance to these doctrines in the distinct form in which they are stated and explained by the evangelist. Let it be understood, then, by those who may enter into it, that this mission is thus a distinctively theological propaganda.

I tried, through conversation with a large number of pastors and laymen, to learn the effects of the mission. Leading men, both conservative and liberal in their thought, expressed themselves in every case either in

terms of varying degrees of doubtfulness, or of explicit statement, that, on the whole, the effect had been harmful. Such effects as seemed hopeful at first were not permanent. It was believed that a great body of thoughtful men and women have been alienated from the churches. Perhaps the greatest harm was felt to come from the strife engendered by the prevailingly controversial method of the evangelist.

It is generally believed, moreover, that where large audiences were gathered it was due to the large machinery, widespread advertising, and most of all to the singing directed by Mr. Alexander, and that, as a rule, the people did not come because of the message of the preacher.

Many ministers who co-operated, stated that they did so because of their hesitancy to disparage any well-meant movement for evangelization. Those who were in partial sympathy with the theological views of the evangelist, almost universally depreciated his controversial and vituperative spirit and method.

Upon my return, I have hesitated long about writing these things. It seemed to me, however, that when we come to face the issue, we ought to do it knowingly. The impression of many fair and impartial judges in England is, that this mission has set back permanently effective evangelism, a long way.

While the singing was doubtless the most attractive feature, it was felt that this was allowed to degenerate into a harmful influence. The tune, and very frequently the words, of the so-called "Glory song," took the place, in the streets and in worse places, of the common concert hall airs. As to the probability of this, one should both read the words and hear them sung.

The note of the preacher is largely the note of his own personal authority. This appears both in the underlying spirit of the utterance, and sometimes in an explicitness of statement which can be characterized by no other term than that of audaciousness.

I believe there is no doubt that there is an unanimous longing for the power of the Spirit among all our ministers and laymen, without regard to their intellectual interpretations of theological questions. With all due hesitancy about disparaging any well intended effort, I earnestly urge that our ministers carefully, prayerfully and conscientiously acquaint themselves with the nature of this mission, with its spirit, and more particularly with its results in England, before we make it a rallying point for general evangelistic effort. For it is no mere feature of this effort. The evident intent of those who are carrying it on, is to make it a central and widespread movement.

In view of the large issue thus involved, no man has a right either to disparage it, or to indorse it without the most conscientious consideration. I especially recommend that our ministers read the published utterances of Dr. Torrey during his campaign in England. My purpose in this letter is not only to state my own impression, but to express the feeling of many of our wisest brethren in England.

(REV.) CHARLES S. MACFARLAND,
Malden, Mass.

The Kenyon College fraternity men who in initiating a student tied him to the rails of a railroad track and so indirectly caused his death, and the Cornell University students who greased the rails of a street car track and sent a carload with passengers sliding down a steep grade, escaping only by the courage and sense of duty of the motorman and conductor, should be made examples of for the benefit of the student population of the coun-

try. It is high time that lawlessness in institutions of learning should be summarily dealt with both by academic authorities and public prosecutors.

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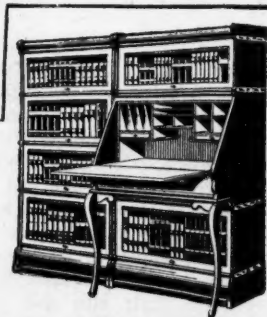
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The Globe-Wernicke Co.
CINCINNATI

The Literature of the Day

The Universal Elements of the Christian Faith

The problem of the future for Christian thought is the reshaping of our faith as a universal religion. The lesson of the time in the success of foreign mission work, both directly and as a leaven of thought in India, China and Japan, is that the provincial and racial elements must in the creed-making of the future be relegated to a secondary position. Pres. Charles Cuthbert Hall has felt the pressure of this necessity in a special sense through his experiences as a lecturer in Oriental lands. We reviewed these lectures not many weeks ago, and noted their significant clarity of thought and sympathetic recognition of the good contained in the ethnic faiths. We have before us now President Hall's Cole lectures delivered before Vanderbilt University on *The Universal Elements of the Christian Religion*, in which he meets before an American audience and in terms of Occidental thought the questions which confronted him in Calcutta and Tokyo. His sub-title, *An Attempt to Interpret Contemporary Religious Conditions*, gives the keynote of his purpose and method.

The book treats first of the Church's problem of Christianizing the world and insists upon the fact that it must be essential and not sectarian Christianity which is presented, a thesis still further developed in the second lecture on *The Bearings of Sectarian Movements upon the Christianization of the World*. Every race and nation, the author insists, must not only be free, but be expected to develop the outward form and language of its Christian faith according to its own genius and in its own terms.

He turns then to the recovery of the apostolic theology, the essential and central individuality of the Christian faith. What has preceded is in line with what many are saying, but President Hall's originality lies in his insistence upon the at present unpopular metaphysical elements of Christian faith, upon Christ's work as the Saviour of the world, the dynamic quality and necessity of the sacrifice of Christ and the resurrection as the consummation of that sacrifice. He insists with Professor Denney upon the primacy of the cross. The death of Christ is the significant central element of universal Christian faith without which that faith has no distinctive message to the world. From this he passes to consider the constructive office of Biblical criticism, and devotes the final lecture to a broad interpretation of present conditions

as indicating and preparing the way for the larger Church of Christ, which shall include the divergent types of sectarian Christianity while affording room for the free play of individual and group opinion and racial peculiarities.

The lectures are significant both in their breadth and in their emphasis upon the redeeming work of Christ. They are a challenge to the narrow particularist and equally a challenge to the so called liberalizing tendency which aims to lighten the task and insure the welcome of Christianity by eliminating the redemptive ele-



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MISS CARL'S PORTRAIT OF THE EMPRESS DOWAGER OF CHINA

ments in its conception of the work of Christ. That experiment of liberalization has invariably in the history of the church resulted in a diminishing of the fires of witnessing enthusiasm. President Hall suggests that it has produced and is producing the same result in the Christian life of today.

[*The Universal Elements of the Christian Religion*, by Charles Cuthbert Hall. pp. 300. F. H. Revell Co. \$1.25 net.]

Genius . . . is simply the power of organizing ideas, images, signs, without employing the slow processes of apparently consecutive thought.—*John La Farge*.

In the Dragon's Nest

One of the necessities of present-day study of world politics is a better understanding of China and her rulers. To this an important contribution is offered in *With the Empress Dowager*, by Katharine A. Carl. Miss Carl is an American artist who had the privilege of painting the portrait of the Empress Dowager, the unquestioned ruler of China, and so won her favor as to be asked to become a guest at the imperial court for seven months while the work was in progress. After the first portrait was finished, Miss Carl painted others, one of which was sent by the empress to the St. Louis Fair and is now in Washington.

The work was called out by misrepresentation and bitter criticisms of the court and empress for which the author was falsely made responsible in newspaper interviews and gossip. It gives us a charming picture of one whom the author found a considerate and kindly patron and friend. No European since Marco Polo has seen so much of the private life of the Chinese court or been present at its festivals and religious rites.

The story is told with a simple and engaging self-forgetfulness. The author appreciates the good qualities of the empress and pictures her as a great administrator and on the whole a benefactor to China and the world. Her version of the relation of the empress to the reforms of the emperor, which she so firmly put an end to, and to the Boxer troubles will greatly interest students of recent history. It must of course be accepted as a partial judgment—for in the nature of things the empress showed but one side of her character to a favored guest—but not as an untrue one. The harsher side of the royal character found little opportunity for expression in the days which Miss Carl spent at her court. One may believe that Tze-Shi is not a consummate hypocrite and actor and yet doubt whether her heart is as much in reform as the author thinks.

Miss Carl has given us a remarkable picture of an unknown life and of little known manners and customs. It was fortunate for the world that the opportunity came to one so able to make good use of it with both pen and brush. The book will do much to confirm the growing respect of Americans both for the intellectual qualities and the character of the Chinese ruling classes. The illustrations are as unique and interesting as the experiences described.

[*With the Empress Dowager*, by Katharine A. Carl. pp. 306. Harper & Bros. \$2.00 net.]

The House of Mirth

Edith Wharton's new story, *The House of Mirth*, has attracted wide attention in its serial publication in *Scribner's Magazine*, and deservedly, for it is a serious study of American frivolous social life. Lily Bart, the heroine of what begins as a struggle and inevitably ends as a tragedy, is one of those who hang upon the edge of the wealthy and self-indulgent central group. Her childhood was passed in a wealthy home. The ruin of her father and the death of her mother leave her alone to fight her battle for social recognition and to win to the safe harbor of a wealthy marriage aided only by her beauty and her relationships and acquaintances in the social circle. She pays the price of her inclusion by compliances and services which are galling to her pride and which leave her battling between her unconquerable ideals of living and the necessities of her position. The contest between expediency and affection, the shifts which expose her to misunderstanding, are skillfully drawn. Her life ends in tragedy because her heart can never wholly give itself to the barter and sale which is her only way of escape from the pit of poverty into which she has fallen.

The picture of our American "smart" society, with its mean and sordid spirit, its petty amusements and its prodigious self-indulgence, takes hold of the reader's imagination. If the art never rises to great and vivid presentation of passion, it is singularly clear-sighted and self-poised and well fitted to the theme. These are in reality smothered souls, we feel the heavy weight that holds them down and spoils their lives. The story is at once a waymark of the times and a call to higher thoughts of opportunity for social prominence and wealth. It is an important document in the urgent American problem of the right use of leisure. Yet preaching is so far from the author's thought, and she has approached her problem in so objective a spirit, that the moral of the book grows out of its reality rather than out of her purpose.

[*The House of Mirth*, by Edith Wharton. pp. 533. Chas. Scribner's Sons. \$1.50.]

RELIGION

Constructive Studies in the Prophetic Element in the Old Testament, by William Rainey Harper. pp. 142. University of Chicago Press. \$1.00.

These are studies in a strong and comprehensive sense. They are intended to guide students in the investigation into the character and meaning of Hebrew prophecy and prophetism. They are based on the higher critical, or as Dr. Harper would prefer to say, historical view of the Old Testament. Their arguments are to a considerable extent put in the form of questions. They assume more than average knowledge of the Old Testament and of methods of historical study on the part of students, and they are beyond the use of those without this knowledge. The last two chapters take up the prophetic messages of Amos and Hosea. For adult Bible classes with competent teachers—for those who already know how to study the Bible and propose to give time to that study with the use of a suitable library—this volume will be an excellent text book.

Sunday School Problems, by Amos R. Wells. pp. 297. W. A. Wilde Co. \$1.00.

Mr. Wells has gathered up the results of long experience and observation in these chapters of practical counsel and suggestion. Superintendents and teachers will find help in meeting the problems and difficulties of their work, and the call to progress along all hopeful lines rings through the pages from beginning to

end. The element of personal experience which Mr. Wells has so largely drawn upon adds interest to the treatment.

Faith and Life, by Charles E. Jefferson. pp. 26. T. Y. Crowell & Co. 30 cents.

Dr. Jefferson has given us in this paper an interesting and suggestive vindication of the office and necessity of faith and an essay toward the definition of its place in practical, everyday living.

The Teaching of the Master. pp. 113. Reid Pub. Co. \$1.00 net.

A collection of the words of Christ printed under subject headings and followed in smaller print by parallel words of Scripture. The effect is impressive, and, with a note of the peril which often comes from taking our Lord's words apart from the conditions in which and the individuals to whom they were spoken, the book can be heartily commended as an effective approach to the Master by an unusual path.

The Creed of Christ, by Rev. Richard Venable Lancaster. pp. 206. Presb. Com. of Pub., Richmond, Va. 60 cents.

The author's aim is to produce a creed for all men by a study of what Christ believed. The result is practically the conclusions of the Westminster Assembly of Divines. There are disputed places all along the line of argument and by this method no detailed and authoritative system of Christian doctrine is obtainable.

FICTION

Starvecrow Farm, by Stanley J. Weyman. pp. 429. Longmans, Green & Co. \$1.50.

Mr. Weyman has turned aside from his beloved France to tell the story of an English maiden in the early days of the nineteenth century. A high spirited girl, unhappy in her home and handed over to a suitor much older than herself who is not even at the pains to pay her the attention which a girl may fairly claim from even the coldest lover, elopes with a plausible, worthless stranger. Her rescue on the eve of what must have been a ruined life, her innocent entanglement with political and criminal conspiracies, her adventures in a prison of the time and her sorrows are told with skill and spirit. The conditions of the English Lake country do not lend room for the exciting adventures which Mr. Weyman loves but he makes the most of his opportunity. If not one of his greatest books, it holds our attention by its study of contrasted and conflicting natures.

Where Copper Was King, by James North Wright. pp. 352. Small, Maynard & Co. \$1.50.

Mr. North Wright was superintendent of the Calumet and Hecla mine in its early days. He says that the characters and incidents of this story are taken from real life and the impression made by his book is that under a thin disguise of fiction he is relating his own pioneer experiences. As such the humorous and tragic events described possess unique value and interest.

The Work of Our Hands, by H. A. Mitchell Keays. pp. 319. McClure, Phillips & Co.

A girl whose home life had been unworldly and deeply religious marries the son of a trust magnate. Years before he had ruined her own father by the customary tricky methods. Of this she is ignorant at the time of her marriage but soon feels the antagonism between her inherited ideals and the cold, luxurious materialism of her husband's family. The working out of this antagonism to its sadly happy ending makes a psychological drama of tremendous interest, enhanced by imaginative power and masterly English.

Sir Raoul, by James M. Ludlow. pp. 370. Fleming H. Revell Co. \$1.50.

There is no waning in Dr. Ludlow's power to write an interesting and valuable historical novel. This is a story of the Fourth Crusade in which the doge of Venice craftily diverted the warriors of the cross from their purpose and incited them to the capture of Constantinople. Into the network of plots there is woven a pretty tale of love and adventure. The historical material is abundant and accurate, but always so skillfully handled as not to obscure the plot or bore the reader. The illustrations are reproductions of quaint old pictures appropriate to the time.

A World Without a Child, by Coulson Kernahan. pp. 64. F. H. Revell Co. \$1.25.

The Green Shay, by George S. Nasson. pp. 305. Houghton, Mifflin & Co. \$1.50.

SOCIAL STUDIES

Journal of Social Science for September. pp. 176. Am. Social Science Assn. Darnell & Upham, agents. Boston.

Contains the papers read at the Boston meeting of the association this year.

Constructive Democracy, by William E. Smythe. pp. 457. Macmillan Co.

The fascinating idea of a co-operative commonwealth has found a new advocate, almost as eloquent as Henry D. Lloyd, more conservative and convincing than Gronlund. Mr. Smythe is no enemy of trusts and monopolies. "The proposition to destroy the trusts amounts to a proposal to undo the work of civilization." Monopoly should be assisted to perfect itself and regulated in a way that will be just to all concerned. To do this, to work out the economic of the square deal, is the task of constructive democracy. The book is a valuable contribution to current discussion and deserves wide reading and thoughtful consideration.

Some Ethical Gains Through Legislation, by Florence Kelley. pp. 341. Macmillan Co. \$1.25 net.

A number of *The Citizen's Library*. Mrs. Kelley is general secretary of the National Consumers' League and was for some time factory inspector of the State of Illinois. She describes recent and present conditions in the industrial world and the successes and failures of remedial legislation in a graphic and interesting way under such chapter headings as *The Right to Childhood*, *The Child, The State and the Nation*, *The Right to Leisure*, *The Rights of Purchasers*, with the addition of the text of recent important judicial decisions. No one can follow the story without thankfulness that so much has been accomplished and shame that the protection of children and of the rights of the citizen should be so difficult to secure against the efforts of selfish and cruel greed.

The Saloon Problem and Social Reform, by John Marshall Barker, Ph. D. pp. 212. Everett Press, Boston.

All kinds of temperance workers should be able to unite their forces in a common attack upon the saloon. This book, by one of the leaders in the Anti-Saloon League, is full of valuable information on the economic, political, social and criminal aspects of the temperance problem, and on federation of moral forces for united effort. It is a reasonable, intelligible and earnest presentation of a line of action which should enlist wide support.

MISCELLANEOUS

Evolution Racial and Habitual, by Rev. John F. Gulick. pp. 269. Paper. Carnegie Institute, Washington, D. C.

The fact that the Carnegie Institute has published this masterly study of evolution is another laurel wreath for the American Board. For Dr. Gulick is a missionary and the son of a missionary, born in the Hawaiian Islands. It was his earlier scientific work which attracted the attention of Professor Romanes and led to the historic correspondence which brought that famous scientist back to the Christian faith. This particular contribution will take its place among the most valuable studies on evolution in our generation.

The Counsels of a Worldly Godmother, by Persis Mather. pp. 305. Houghton, Mifflin & Co. \$1.50.

Sage and practical advice is embodied in this series of letters. They discuss with frankness and good sense the principles which underlie many accepted social usages, and which, put in practice, make a woman popular and win social success of the best sort. Quotable paragraphs abound and we commend the book to the thoughtful consideration of girls and the mothers of girls.

A Modern Symposium, by G. Lowes Dickinson. pp. 169. McClure, Phillips & Co.

A company of English gentlemen called the Seeker meet and discuss their various philosophies of life. They are Tory, Liberal, Conservative, Anarchist, Socialist, Biologist, a man of letters, a poet, a professor, a journalist, a Quaker, and a gentleman of leisure. The reader cannot help feeling that under these various disguises the same man is speaking, but on the whole the author has finely performed a difficult task. He has presented in graphic and interesting fashion the widely different and often antagonistic points of view of men of different types and temperament.

Greater New York

Ten Years of Practical Federation

Before a distinguished company of lay and clerical leaders from many denominations, gathered to celebrate the tenth anniversary of the New York City Federation of Churches and Christian organizations, the secretary, Rev. Dr. Laidlaw, laid the chief results of ten years' work, such as no city has ever seen before. Stereopticon views made an eloquent appeal for increased co-operative work, both civic and religious. The facts shown upon the canvas and explained by Dr. Laidlaw raised the inquiry, Why was not this attempted before? Perhaps the greatest significance of the pictured results was the clearly defined impression that in a cosmopolitan city churches will be compelled to stand more and more as neighborhood centers for adults and especially for children, of every race and creed, the denominational alignment being less important to the beneficiaries, and the Christianizing of the district being the supreme object. The success of the movement lies in unity without uniformity, and some of the more conservative bodies are now beginning to put their confidence and support into the federation. A strong tribute was paid by Pres. Anson P. Atterbury to Dr. Laidlaw for his invaluable service. Virile addresses were made by President Finley of the City College, Dr. Cadman, Rev. Howard Melish of Holy Trinity Church, Brooklyn, and Rev. Charles Stelzle, the well known worker among labor unions and factory employees, now attached to the Presbyterian Board of Missions. This city federation was the outcome of the former Open and Institutional Church League, in which Drs. E. B. Sanford and Charles L. Thompson were moving spirits; and the great November conference at Carnegie Hall is due in a measure to the little gathering of ten years ago.

Valuable Documents for Pilgrims

Before the federation dinner, in the parlor of Hotel Manhattan, Mr. Clinton Spader of Brooklyn exhibited three documents discovered about a year ago which had lain in his house for some time among a mass inherited from his mother, who got them from a Lutheran minister, Rev. Frederick D. Schaefer, a collector of autographs. They are claimed to be the original documents which began the evolution of religious liberty in New York in the year 1664. During the Dutch domination of this city the Reformed Church was the only legal church organization. Lutherans vainly applied for liberty to call a minister of their own body to come over to them from Europe. Two months after the English obtained possession of the city this liberty was granted by Governor Nicolls in a document which is the most important of the three discovered. The other two were signed by Governor Richard Lovelace after the second capture of the city by the English, and confirm to the Lutherans their rights and privileges. These historic papers are for sale at \$5,000.

St. Paul as a Journalist

The Westchester Church, with its Scarsdale and Chatterton Hill auxiliaries, has issued St. Paul's Epistle to the Philippians in the form of a printed news letter, with headlines similar to the best modern daily papers. The letter is given in the exact translation of the original, after the style of Dr. Moulton's volumes. There is also a "newsy" column describing the author, and discussing the letter editorially. Certainly some people's attention will be held to this great letter as never before. It is to be the subject of several midweek services.

The summer in the three Westchester churches was busy and successful. Rev. Walter B. Dickinson, a graduate of Wabash College, Indiana, and just finishing his course at Union Seminary, has taken charge of the

Chatterton Hill work, where families are beginning to pour in. Upon graduation Mr. Dickinson will be ordained at Chatterton Hill, thus developing the collegiate system of this parish. Having much open country around them, the church entertained three large picnic parties of children from the East Side. The three Sunday schools competed on Rally Day for an attendance banner. While all three had ninety-three per cent. out, the home church won, the total attendance being 307 out of 323.

The missionary campaign has been triumphant. It began with an address by Fred B. Smith, the Y. M. C. A. evangelist who had visited, in India, Rev. and Mrs. T. S. Lee, the missionaries supported by this church. More people attended this first service than are found in the combined morning audiences on Sundays. Two hundred people and four societies responded to the appeal for \$1,200 for Mr. and Mrs. Lee by giving nearly \$100 more. This gain is due partly to the influence of three mission study classes. Rev. W. D. Street's genius as a parish organizer is rapidly developing a wide field of usefulness and power in the county.

A Half Million Dollars Planted

A block and a half from Bethany, Christ Church Memorial Buildings have just been opened. They belong to the Brick Presbyterian Church of Fifth Avenue. The church runs lengthwise along the street frontage, and is English Gothic with a beautiful interior and dignified chancel, after the style of a cathedral chapel. It is distinct from the other buildings, though entrance is gained from them; and is built as a memorial to the seventeen-year ministry of Dr. Van Dyke. Next the church, fronting the street, is the church house erected in memory of Dr. Babcock, four stories high and 100 feet deep, containing parlors, clubrooms, kindergartens, pastors' studies, library and quarters for the resident workers and janitor. At one corner of the roof-garden rises a tower for additional club work. Behind the church, forming an ell to the church house, is the Bible school, with two large corner galleries for primary departments, the whole seating 1,200 scholars. On the two floors above are gymnasium, baths and cooking school. In the basement are bowling alleys, billiard room and men's clubrooms. The Brick Church is enthusiastic over its new auxiliary. Dr. Richards preached at the opening, and Dr. Van Dyke delivered the dedication sermon. All the neighboring churches joined in a neighborhood night; and a flag raising service one afternoon had its significant share in the program. For the money spent it is probably as handsome and well-equipped as any such institution in the city.

The Pastors' Brotherhood

Twenty-two men in Manhattan, Bronx and Westchester are knit together in a fellowship that few ministers of one polity in a single district enjoy. To bring them even closer, a thoroughly personal program for this winter has been arranged. The new moderator, Rev. W. D. Street, began Oct. 31 with a discussion on The Minister's Management of His Time. Mr. Street has a genius for organization which has borne full fruitage in the great opportunities seized by the Westchester Church in its collegiate system. His description of a week's schedule accompanied by exhibits of card indices, envelope systems, etc., produced almost a scared look upon some faces, and in the later discussion called forth amid merriment some dubious experiences. Nevertheless, it was the most useful meeting held for some years, and set every man thinking as to the best arrangement for himself to preserve his proper time for study, executive work, pastoral calls, and

the most efficient and economical use of his necessarily limited hours of work. The other meetings of the winter are to be confined to this personal rather than church side of a minister's life.

The Brotherhood Library was sold at auction, and the proceeds plus the new dues will buy an increasing number of volumes, all of which are passed around during the season and then sold at the October meeting. Dr. Jefferson gave some vital impressions of his up-state trip, both as to the men and the churches visited.

A Federative Campaign for Brooklyn

One hundred and fifty pastors responded to a call issued by a group of leaders, and met at the Y. M. C. A. to consider the question of the great mass of non-churchgoers in the borough. Alarmed by facts in the reports made by the New York City Federation of Churches, they asked latter's secretary to address the men, which he did effectively, with startling stereopticon pictures. It was shown that the actual growth of the churches was practically nil compared with the growth of population and the draining of city churches by the suburbs. Out of a population of 1,166,582 only 140,522 are Protestant communicants. Eight hundred thousand of this population are over fourteen. Ministers of almost all denominations were present, and a formal vote was taken to request the federation to prepare for the work of evangelism on a civic scale in co-operation with the churches, Y. M. C. A.'s and City Mission Societies.

Brooklyn has planned large religious movements many times, and (as elsewhere) they have largely come to grief owing to stringent doctrinal criticisms. This is the first time that the borough is likely to ascertain the real facts of the social and religious situation, and to know just what to aim at. The federation has issued a pamphlet, showing that the new method of co-operative visitation, when faithfully carried on by the churches, apart from narrow or shallow dogmatism, is the most permanent form of evangelization attempted in large cities. It shows that the largest home department Bible school and the second largest Methodist Bible school in Manhattan were built up in this way, which has also secured ten prosperous churches and regained thousands of unchurched families.

Dr. Boynton Well Settled

Clinton Avenue Church is moving at an increased pace under Dr. Boynton's generalship. Liszt's recent birthday was observed in the music all that Sunday. Special efforts were made to increase the annual offering to the A. B. C. F. M. from \$1,500 to \$2,000, owing to the present deficit, and the congregation responded satisfactorily. Attractive missionary prayer meetings contributed to the result. The church has adopted new hymn-books and separate psalters. Many are waiting to unite with the church at the December communion. Dr. Boynton has preached an earnest sermon advocating the admission of Unitarians to the Federation Conference.

The Willoughby Avenue and Atlant's Avenue Chapels naturally feel the impetus of Dr. Boynton's enthusiasm and optimism, and are busy every night in the week with meetings and club work. Home department Bible classes are especially cultivated.

The fall meeting of the Manhattan Brooklyn Conference is to be held Nov. 9 at Clinton Avenue. An important innovation will be the holding in the morning and early afternoon of the seventeenth annual rally of the Women's Home Missionary Union, which means a large attendance all day and greater inspiration for both organizations.

SYDNEY.

State Meetings

Oregon

The meeting place was Forest Grove—an old town in the rich Willamette Valley, redolent with the memory and abiding work of Harvey Clark, the Walkers, Cushing and Myron Eells, George H. Atkinson and the Marshes. It is twenty-five miles west of Portland, seventy-five west of Mt. Hood. Its chief institutions are Pacific University, Tualatin Academy and the oldest Congregational church in Oregon, which celebrated its sixtieth anniversary when its new house of worship was dedicated last April. This church is not large. The town, the college, the General Association, the number of churches, are none of them large. The first immigration was to the Columbia and Willamette Valleys. In Marcus Whitman and Cushing Eells were the promise that Oregon should be the state and Congregationalists the people of the Pacific coast. But California gold diverted the westward stream. And then Puget Sound drew away to the North. Oregon has 61 churches; Washington 142 and California 209.

Dr. Gray, a veteran pastor, in a paper on Our Progress in the Last Seven Years, emphasized the slowness of our growth, its substantial nature and the promise of larger and better things. Not quite a hundred net gain a year in members seems small indeed; yet it is a larger percentage than in Massachusetts. This paper, the address of the retiring moderator and the report of the registrar brought out other interesting features of the present situation and problems.

Look at the size and distinctive features of the map of Oregon. Taken singly, several counties are as large as Massachusetts. The population is mostly in the broad Willamette and narrow Columbia Valleys. The churches, therefore, are mostly in these western and northern strips, leaving far the greater part of the state with small and widely scattered home missionary churches. The number of these might easily be doubled if there were the money to occupy offered fields where no other denomination has organized or can organize a church. Like our faithful men in the foreign field, our leader here, the genial and winning Superintendent Clapp, could push out and gather great results, if, instead of shrinking appropriations he could have increasing means.

The moderator was Rev. Charles E. Chase of Portland, who gave himself unsparingly to his service. The general theme, Christian Loyalty, set us thinking about opportunities and duties, work extensive and intensive, standards, ideals and hopes, comity and denominational spirit, self-support and missionary consecration, our young people and our college, fidelity to the local church and its work, support of the church paper, our "Big Six" societies, the women's work—the practical things of the kingdom to which we are inspired by duty, bound by our vows, lifted by our love. Among the voices were those of Drs. Knight, House, Kantner and Clifton, of President Ferrin, Professor Marsh, Prof. Mary F. Faruham, Rev. Dora R. Barber and Rev. Messrs. Staub, Gilpatrick, Rockwood, Bollinger and Oakley. With one accord they were seeking to convey the message of Christ to the 4,000 Congregational church members in Oregon. H. W. B.

Wyoming

The annual meeting was held at Rock Springs in the southwestern part of the state. Notwithstanding the great distances many delegates were compelled to travel, the meeting was well attended and proved spiritual and helpful. People in the more settled portions of the country can scarcely realize the sacrifice required, both in time and money, to attend this meeting, on account of the great distances between churches and around mountain ranges. For instance, if each of the fifteen associate churches had sent its pastor and one delegate, and the Woman's Missionary Union one delegate from each church, with four general officers of state missionary work, to the meeting at Rock Springs, it would have required 44,956 miles of travel, including 400 miles by stage; with 109 nights spent en route, at a cost for travel alone of \$1,936.

Rev. Annette B. Gray of Cheyenne was chosen moderator and presided ably. Rev. C. H. Nellor of Green River, the retiring moderator, made a strong presentation of the spiritual needs of the state, which was further emphasized by the state superintendent in his reports on the work of the Home Missionary and Sunday School Societies.

Rev. Frank L. Moore, the newly-called pastor of First Church, Cheyenne, preached the association

sermon, giving a stimulus to higher ideals and purposes in work for the coming year. The communion fittingly followed. One session was given to Higher Education. Rev. J. W. Moore of Wheatland, ably presented Christian Education in general, and the work of Chadron Academy in particular. Pres. F. L. Tisdell of the State University discussed the Relation of the Church towards Higher Education, with special reference to Public Instruction and University Work; and in the evening gave a fine address on Tennyson. The interests of Chicago Theological Seminary were presented in a report of its condition and work by Superintendent Gray.

The evangelistic spirit was aroused and quickened by the vigorous presentation of Preparation Required for a Spiritual Awakening by Rev. C. R. Blood of Douglas. The growing spiritual interest culminated in the address of Rev. Annette B. Gray on Christianity and Its Demands, in which the speaker led her audience logically up to the Christ unveiled, as the supreme demand of the world.

Missionary work held prominent place. Rev. Frank L. Moore ably discussed the Relation of the Local Church to the Missionary Societies, and the Woman's Missionary Union of Wyoming, which held its annual meeting in connection, gave a half day to business and the discussion of missionary work. Mrs. P. F. Powelson was chosen president. The treasurer's report shows that for the first time the missionary offerings exceeded \$500, the goal set. The feature of the missionary meeting was the touching address of Miss Mary H. Porter of Pang Chang, China. The speaker carried her audience to her far away field of labor, inspiring them with her own tender, loving spirit toward the poor and ignorant of that far-away empire.

All branches of home mission and Sunday school work report substantial gains. The Sunday school enrollment has increased 276, with a gain of 111 in regular attendance. The churches report a gain of 159 members, an average increase of 10½ members for each church in the state. The gain in benevolence is \$351. W. R. D. G.

Arizona

To prove that fellowship in Arizona "comes high," but is worth all its costs, these facts are submitted: The place of meeting was the beautiful "Mountain City," Prescott, about the center of the territory. To reach it a climb of over 7,000 feet by winding rail was required, though the city, "girt round with rugged mountains," does not claim an altitude of more than 6,000 feet. Think of reaching a height hundreds of feet above Mt. Washington, "the Crown of New England!" Note also a scrap from a delegate's note-book as he counts the cost, viz., "Six days' absence from home, including the loss of one or two valuable weddings. Railroad fare, ministerial rate, \$15. Hotel, \$3. Incidentals, \$2." These figures, while above the average, do not represent the most distant delegate, but are rather startling in a land where "bread is so dear."

But now for the recompense of reward. Before the first session opened, the hills and hospitality did much for us. When we entered the beautiful building recently completed, when Dr. Kloss, the Nestor of the brotherhood and father of the pastor of Central Church, Philadelphia, gave us, out of the depths of his long experience, his message on Christ and the Minister, it was clear that no mistake had been made in being among the number who "climbed the steep ascent."

The next day was filled with helpful thoughts on The Aim of the Christian Ministry, the devotional service led by our honored secretary, Dr. Kingsbury, being a fitting introduction. After the business session, which included appointment of more than the usual number of committees, Rev. Edmund Owens, recently come from Washington State to the mining camp of Jerome, a difficult field, gave a strong paper on The Minister as a Private Citizen. Rev. H. P. Case, our genial and always-welcome Sunday school missionary, brought greetings from California and helpful words on The Relation of the Pastor to the Sunday School. Dr. H. B. Long, a former pastor at Prescott, under whose pastorate the beginning of the new church was made, told us how Institutional Methods help the pastor.

Our Pacific coast secretary for the A. B. C. F. M., full of the spirit of the Seattle meeting, made clear to ministers how the missionary spirit could be infused into the church.

New Mexico made a valuable contribution in the messages of two teachers, Miss Gibson of Seboyeta and Mrs. Collins of Cubero, on the Ministry to Superstition. These papers and the work these devoted women are doing called out from our super-

intendent and moderator a tribute which touched us all. It sounded like Paul's appeal, "Help these women, for they labored with me in the gospel." They work in isolation and deprivation such as the average missionary does not experience, yet keep sweet.

Prescott laymen were represented by M. B. Hazeltine, banker and Sunday school superintendent, who gave a timely paper on The Responsibility of the Ministry for the Improvement of Ethical Conditions of Commerce. It was a pleasure to clasp the hand of Walter Hill, who has done much for us, particularly in the line of Sunday school work. The last paper, The Minister His Own Evangelist, was given by Rev. A. J. Benedict of Tombstone.

The evening was devoted to receptions—that of Congregationalists at the hospitable home of Mr. and Mrs. Burmister; that of the Congressional party looking about to see if Arizona were fit for statehood, at the fine club house. There was time for the two C's to mix up a little, as seemed appropriate, for some of the people in the territory have been heard to call ours the "Congressional" Church.

Sunday was a "high" day indeed, for the new house of worship was dedicated to the service of God and the help of humanity and Rev. R. W. Rogers and his people "rejoiced in that they had offered willingly unto the Lord." The building of light sandstone or sandbrick, a product of the region, is substantial and beautiful—an ornament to a city which has a just pride in its substantial business structures and its homes. The cost, about \$9,000, is paid with the help of a grant from the Building Society. President Gates of Pomona College, California, preached a strong sermon to a large congregation. With Dr. Kingsbury as preacher and the help of the excellent choir an excellent and inspiring dedication service was assured.

So Prescott paid amply. And may the white church crowning a commanding eminence of the Mountain City, be indeed as a "city set on a hill."

A. J. B.

The Lone Star Association

Texas is steadfastly setting herself to the attainment of a place in the galaxy of "co-operative states," when the new Congregational dialect shall be applied to the "same old stars" in the Congregational firmament! Our annual meeting, held last week in Palestine, was full of promise and grateful for things already won. Palestine is a mid-Texas city of about 10,000 persons on the line of the International and great Northern Road. It is, indeed, more accessible to Missouri or Mexico than to many Texas points. Yet there was a fairly good representation of the churches—all too few, alas!—whose witness is for the true catholicity. Hon. D. H. Scott became moderator for the year, succeeding Rev. George Eaves, pastor of Central Church, Dallas.

The annual sermon was an appeal for exuberance of life and service, and freedom to adapt methods to needs, the church to its mission. Home missionary work thus became the keynote of the meeting, struck again and again at each session. Through the presence of Mr. Don O. Shelton, the association not only learned many things concerning the actual working of Congregational churches for America, and the recasting of forces, but had much stimulus toward loyal work for Texas itself. A new committee was formed whose business it will be to manage the evangelistic work of the society and oversee the needs of aided churches. The outlook for securing a state evangelist was also canvassed and a committee appointed to consider and report upon the creation of a Home Missionary Society for the state.

There is need for a band of five believing Congregationalists to settle in Texas, to found and foster churches in the great cities and in certain selected towns. Our present lack is chiefly that of five consecrated, believing men for pastors, men who are not looking first of all for good salaries, but for points where life may be "put out at interest" for God. There is also need that men of this type be adequately supported. It is a fine opportunity for wealthy Congregationalists. Mr. E. K. Warren, who has an investment of this kind in the northwest corner, or "panhandle," of the state, cared for by Rev. G. A. Chatfield, is proving the wisdom of such work, and, we hope, blazing a trail for many others of means. This work has already resulted in the formation of a church, through the Sunday school method, with several other such churches promising an early appearance. The twin needs of men and

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Minnesota

Consulting State Editors: Rev. R. P. Herrick, D. D., Minneapolis; Rev. Alexander Milne, Duluth

The Northeastern Corner

Unfortunately for the fellowship of the ecclesiastical children of John Robinson in this region but few churches of the Pilgrim order were founded here. Duluth Conference numbers seven churches—two in the city of Duluth and five in adjacent regions. The New England Congregationalist would be astounded at the distances the messengers of the churches have to travel to attend the annual meetings. The church at Walker is 180 miles distant from Duluth. Last year the annual meeting was held at *Biwabik*, ninety miles north of Duluth, and Rev. George Michael, pastor at Walker, traveled 270 miles to attend—a distance greater than from New York to Boston. Mrs. Michael showed her appreciation of the value of these meetings and her loyalty to the work by accompanying her husband. Most faithfully and nobly have these two guided and ministered unto the only church in Walker for over five years.

So few are the churches of our order in this part of the state that the prospect of an addition to the ranks is hailed with satisfaction. Twenty-five miles from Grand Rapids, the nearest railroad station, is a settlement called *Hill City*. About twenty years ago some Iowa families took up land there. All these years they have been without a church. Lately they have been visited by Rev. W. J. Conrad, our pastor-at-large in northern Minnesota, who has walked the twenty-five miles from the railroad more than once. Of their own motion subscribing to a covenant that would have done credit to those Puritans who landed in Massachusetts Bay 250 years ago, a church has been organized. A council was to convene Oct. 31, to recognize and give its blessing to the new organization. If the *Biwabik* minister attends, he will travel 404 miles, fifty of them by wagon or on foot. This gives an idea of the "far flung battle line" of one of the smallest Congregational conferences in Minnesota, and of the labor and sacrifices in time and money required of our pastors.

Our churches are doing well, except *Brainerd* First, which suffers from its need of a pastor. Rev. E. P. Kuhl at People's Church, Brainerd, has proved a capable leader in that difficult field. The church at *Atkin* holds to Welsh names in its ministers, two Griffiths being succeeded by a Jones. Plymouth Church, *West Duluth*, is wisely and strongly led by Rev. H. W. Johnson and his capable wife. Rev. H. H. Stutson, who spent last winter in Porto Rico, under the A. M. A., was recalled at once to his former charge at *Biwabik*, our one church in the Iron country, which indicates how successful his work was and how much the people had learned to love him.

The one notable thing in Pilgrim Church, *Duluth*, is the successful organization of the young people in what is called the Altrurian Club. The pastor's wife was the leading spirit in the work. There are several departments, musical, social, literary, philanthropic. A chorus of fifty voices helps frequently in the church services, and an orchestra has aided in the Sunday school. A new impulse has been given to the work. The Endeavor Society has been helped and has increased in numbers and in power.

A. M.

All About the North-Star State

We use this title because we want to ramble over the broad expanse of Minnesota for various observations. And we notice in doing so the large degree of prosperity that has come to our commonwealth the last year. People are beginning to say that our dry years and our wet years come in cycles about ten years apart. It is certain that for the last five years we have had a large amount of rain for this section and a consequent succession of good crops. While manufacturing and commerce increase with every succeeding year, it is still true that Minnesota is largely an agricultural state. In the southern section, the manufacture of butter and cheese has become an almost universal occupation and our northern grasses give a sweet flavor to these products akin to that realized in the dairies of Switzerland. While the wheat crop is still a great item, as shown by the giant elevators which hump their huge shoulders above the other buildings in every part of Minneapolis, it is also true that the cattle and sheep raising industries are becoming equally important. Success in all these lines has been marked this year.

THE CENSUS

Minnesota is still growing rapidly as evidenced by the census concluded in July. There was indeed a slight falling off in some southeastern counties, where there is naturally a great drain to the cities, but in northern Minnesota and the western part of the state there has been a steady increase of population. The census shows 1,975,871 people enumerated within our borders, which tempts us strongly to call ourselves a two-million state. Minneapolis has attained to a population of 258,000 and St. Paul reached 197,023. These cities inevitably grow toward each other. With two interurban car lines and two more building, some day there will be a union of commercial interests if not of municipal governments. A city population of 450,000 in this center is certainly significant.

TWIN CITIES

We must note a few changes in our city pulpits. In *Minneapolis* Rev. W. G. Carlson has succeeded Rev. W. A. Gerrie at Open Door Church, where the traditions of Evangelist Torrey, its first pastor, remain strong. At Como Avenue Church Dr. H. K. Painter, notably successful at Fairmont for many years, has succeeded Rev. J. M. Hulbert, who is recruiting in Wisconsin. This church is the only organization of any denomination in that part of the city and is making a great effort to supply the religious needs in this clear field. At Bethany Church Rev. D. A. Richardson, formerly under the American Board in Turkey, succeeded Rev. M. B. Morris, who gives his time to Windom Institute. At Forest Heights, after a long interim, Rev. S. M. Humby has taken the pastorate and the church is uniting strongly with him for aggressive Christian work. In *St. Paul* Rev. W. J. Gray has transferred his genial countenance, his household gods and his earnest efforts from Pacific Church to Olivet Church at Merriam Park, St. Paul's most important suburb. He is succeeded at Pacific Church by Rev. A. A. Secord from Michigan, who is receiving a cordial welcome from his ministerial brethren and from the church.

Both the Twin Cities have organizations for church extension called Congregational Unions. These church extension societies are doing effective work without great flourish of trumpets, using from

\$1,000 to \$2,000 a year in judicious help to new enterprises. *St. Paul* has dedicated a fine chapel at Desnoyer Park free of debt. *Minneapolis* is helping the Lynhurst field to pay for the chapel portion of what will be a creditable church building. There is great need in both fields for some adviser on the ground or for a superintendent who should give at least a part of his time to foster work already started and wisely develop new fields.

NORTHERN MINNESOTA

The Home Missionary Society inaugurated a new plan last year for the care of the northern part of the state when they selected Rev. Herman P. Fisher, formerly of Crookston, as assistant to the superintendent in that field. Mr. Fisher has worked untiringly in visiting among these new and growing towns, helping with subscription papers, with plans for building and in finding pastors for the work. This section is 250 miles from Superintendent Merrill's office in Minneapolis and economy and efficiency are served in thus caring for the work.

EDUCATIONAL

The dropping of the academy by Carleton College has put that institution completely in the college class. The Freshman class this year numbered 115, passing all former records, and there are 254 pupils on the rolls. Other denominational colleges in the state can make no such showing of genuine college work and it is generally conceded that next to the university, Carleton is educationally at the head in the state. President Salmon was congratulated over this showing at our State Association.

And just here I want to express the gratitude which Minnesota Christians feel toward Pres. Cyrus Northrop of the university. In most other state universities the reading of the Scripture, prayer and all evidences of religious service, except by private means, have been obliterated. This great Christian at the head of our university has been allowed a free hand in linking religious influence, through the chapel and the selection of members of the faculty, with high educational attainments. For this we are profoundly thankful. He has undoubtedly laid the foundation for the future attitude of this school, which enrolls about 4,000 students.

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Dainty Foods Demand It

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Minnesota

(Continued from page 683.)

The prosperity seen in other institutions appears in unprecedented attendance at our Congregational academy at Montevideo, Windom Institute. The state has hardly understood how this school has forged ahead in scholarly lines as well as in broadening work until it stands at the head of our secondary institutions in the state in scholarly standards. The trustees are undertaking to double the endowment to meet expenses involved in its growing numbers and enlarging work.

THEOLOGICAL TREND

To those who come in contact with ministers in the different sections of the state there has come the strong impression that our ministry is moving out of the absorbing theological and critical discussions of recent years into a hunger for spiritual attainment and a purpose to extend the kingdom of Christ with all its blessings within their spheres. This purpose to do rather than to discuss is manifested in the universal plans for revival services the coming winter. Activities of other kinds in keeping with this distinct spiritual motive characterize the plans for the fall and winter. Is not this in keeping with our Lord's moving upon the nation and the world through his Spirit? In St. Paul, Dr. Chapman commenced, Oct. 15, a religious campaign for which much preparation had been made. Thence he comes to Minneapolis, and in about thirty five districts of the city with his large corps of evangelists and singers, seeks to turn our people away from their absorption in commercial and social activities toward a consideration of eternal destinies.

R. P. H.

Has the New York *Evening Post* become an advocate of episcopacy? It says, "The Church, too, is an organization for the ideal, but no clergyman, unless he be a bishop, can be compared in importance with a college president."

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 13, 10.30 A. M. Subject, The Value of Christian Schools in the West and South; speakers, Rev. Messrs. J. C. Campbell, C. F. Sheldon and M. J. Feibergs.

EVANGELISTIC MEETINGS, Tremont Temple, Nov. 14-28. Services each noon and evening except Saturday, led by Rev. L. B. Broughton of Atlanta, Ga. Among other speakers are Rev. W. T. McKivven, Dr. Arthur Little and Dr. A. H. Hunt.

AMERICAN ANTI-SALOON LEAGUE, Indianapolis, Ind., Nov. 21-24.

NATIONAL FEDERATION OF CHURCHES, New York, N. Y., Nov. 15-20.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McKivven, leader.

STATE MEETINGS

Additions and corrections should be sent promptly.

Connecticut,	Bristol,	Nov. 14-16
Georgia Convention,	Thomasville,	Nov. 16-19

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MRS. THOMAS B. CRANE

Mrs. Emily L. Crane, widow of Thomas B. Crane of Terre Haute, Ind., and daughter of the late Judge Wilks Wood, passed quietly away Friday, Oct. 6, in the ninety-fourth year of her age, at the home of her nephew, Edward C. Wood, on Webster street, Middleboro, Mass. She was born in Middleboro in 1816. On May 7, 1837, she, with her father, two sisters and a brother, Charles W. Wood, united by profession with the Old First church of Middleboro, with which her ancestors had been identified from its organization, two centuries before. Her brother Charles was for years the highly esteemed pastor of the Congregational church in Hampden, Mass. In 1847 she was one of the thirty-three original members who united to form the Central Church in Middleboro, of which number she was the last survivor. In 1854 she was married to Mr. Thomas B. Crane of Terre Haute, where she resided until his death in 1882. She then returned to her early home, where she has since lived. Of her immediate family she is survived by one of her two daughters, Miss Mary L. Crane, and one sister, Mrs. Russell L. Hathaway of Greenfield, Ind. A bright, intellectual woman, devotedly attached to the cause of her Redeemer's kingdom, she kept herself in close touch with its progress both at home and abroad. She had been a constant

SCALP HUMOR WITH LOSS OF HAIR
Merciless Itching Made Him Wild. Speedy
Cure by Cuticura Soap
and Ointment.

For two years my neck was covered with humor, spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation and merciless itching made me wild. Friends advised Cuticura Soap and Ointment, and after a few applications the torment subsided, to my great joy. The sores soon disappeared, and my hair grew again as thick as ever. I shall always recommend Cuticura." (Signed) H. J. Spalding, 104 W. 104th Street, New York City. [Adv.]

reader of *The Congregationalist* from its first publication. Through all her long life the interests of the Church were first in her thought. Even in the closing years, when so patiently enduring severe suffering, she did not fail to read of what was going on in the spread of the dominion of her blessed Lord. A saintly mother in Israel, her memory is a precious heritage to all who knew her.

MRS. JULIA R. TOWNE

Mrs. Julia R. Towne, mother of Mrs. E. D. Redington of Evanston, Ill., passed into the blessed life Tuesday evening, Oct. 24, at eight o'clock, at the ripe age of eighty-eight years. She was born in Marlboro, N. H., in 1817 and was a noble representative of the best New England character and traditions. Her father, Shubael Stone, was a soldier in the American Revolution and Mrs. Towne distinctly recalled sitting on his knee and listening to his stories of that great war. At the age of nineteen she was married to Ezra Towne of Topsfield, Mass., with whom she lived in blessed companionship until his death in 1882, when she removed to the West, and since then has made her home with Major and Mrs. E. D. Redington.

By birth and traditions a patriot, she was intensely loyal to her country and interested in all that pertained to its development and progress, and during the Civil War gave one son, Charles, to its defense. Becoming a Christian at an early age she joined the Church and long cherished the memory of membership for some years in the church in Brooklyn, N. Y., of which Dr. Theodore L. Cuyler was pastor. From her youth she was a woman of profound conviction, serene faith and consistent Christian life, and as her character matured with her years these qualities became her distinguishing traits. She maintained her interest in the little church in Topsfield, of which she was a member for nearly forty years, and to its work and benevolences she contributed regularly to the day of her departure. Her last years were years of happy, contented activity and reading, and her life to its earthly close flowed on like a full stream, calmly and serenely reflecting the glory of a long day spent in useful service. A broad inelligence and an unflinching faith in God and those eternal truths that comfort, strengthen and sustain the heart even in the shadows of declining powers were hers to the end. She leaves two sons, Charles E. of Nebraska and Edward S. of Chicago, and one daughter, Mrs. E. D. Redington. "And her children arise up and call her blessed."

J. F. L.

WITH IMPURE DRINKING WATER

Use Horsford's Acid Phosphate

Destroys the germs of typhoid and other fevers. Makes a refreshing and cooling summer drink.

PAINE FURNITURE CO.

Main Entrance, 48 Canal Street, near North Station, Boston

MISSES' DRESSER

This English Dresser, slightly narrower than the ordinary American bureau, is intended for a girl's bedroom.

It is built of solid mahogany, and the cabinetwork and finish are the highest grade. The handles and escutcheons are of brass. Our price is but

28.50

Bureau, swell front, oval mirror, two deep drawers, two smaller drawers, beautifully finished inside and out, one of our most popular patterns, Golden Oak, \$35.00. Mahogany, \$37.00

Cheval Mirror, extra long beveled glass, swing frame with swivel stand. Mahogany \$27.00

Mahogany Chiffoniere, square mirror with rounded top, swell front, solid ends, six drawers, dull brass trimmings, a plain but attractive pattern \$35.00

Golden Oak Lowboy, swell front, six drawers \$21.00

Mahogany Bureau, panelled ends, large mirror with carved frame, two wide drawers, and two half-width drawers with swell fronts, brass handles and escutcheons \$28.00

Cheval Toilet Table, long oval bevelled mirror, gracefully curved standards with carved bases, two small side drawers, one deep, full width drawer, swell front, curved legs. Dark or Toona Mahogany \$37.00



ORIENTAL RUGS AND DRAPERIES

I am the tooth brush you hear so many speak about.

Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it.



This means much to cleanly persons—the only ones who like our brush.

The Prophylactic

Boys' 25c. Children's 15c. Adults' 50c. By mail or at dealers. Send for our free booklet, "Tooth Truths." FLORENCE MFG. CO., 215 Pine St., Florence, Mass.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 19-25. Medical Missions at Home and Abroad. Mark 1: 29-34.

No one can come into close contact with modern physicians and hospitals and that vast region of suffering so little comprehended by happy, healthy persons, without being impressed by two things. First, the personality of the men engaged in the ministrations of healing today. President Tucker of Dartmouth College has recently said that no profession has made so great an advance in recent years as that of medicine. The men who follow it are not only as a rule well-equipped practitioners and hard students but their unsparring self-devotion, their subordination of financial gain to the service of the rich and poor alike, entitles them to admiration. I know a country doctor who floundered through the snow drifts of last winter on foot for two miles in order that he might save a baby's life. Jan Maclaren has immortalized William McClure, the beloved Drumtochty physician, but he has many counterparts on both sides the Atlantic.

The second thing which impresses one is the superb mechanism which modern science has devised for checking and overcoming disease. If we wanted to show a visitor from Mars some notable token of twentieth century civilization could we do better than to take him to a first-class hospital, revealing as it

TAKES TIME

Some Years Getting There and What Happened Then.

The poison in coffee does not always work its mischief swiftly—sometimes it fastens its hold upon the victim by slow degrees that are not noticeable for a while. But once it begins, the day will surely come when the coffee drinker will be "up against it" and must have relief.

A lady writes from California:

"We were great coffee drinkers in our home, using it at every meal and frequently drinking it in the evening with friends, and it was not until after the lapse of years that we began to realize that it was doing us harm.

"My symptoms were not so bad, although my health suffered in many minor ways, but my husband became afflicted with a most painful stomach trouble. He could not assimilate his food properly and everything he ate gave him great distress. We were slow to suspect the truth, but we now see that it was caused by the use of coffee.

"At last he determined to quit using coffee altogether, and like a good wife I did so, too. We worried along for a month without any hot table beverage, till one day a friend happened to say to me, 'I am using Postum Food Coffee now, and feel so much better for it.' I told her that we had tried it and did not care for it, and she said it must have been because it wasn't properly prepared. So I bought a package and prepared it strictly according to directions. We were astonished and delighted at the result.

"We have been using Postum Coffee for a year, now, and I rejoice to be able to tell you that it has cured my husband of his dyspepsia. This is a statement that does not seem to have the significance it ought to have. If I could make you understand how intense his sufferings used to be, you would realize what a deliverance Postum wrought for him.

"My own health has also greatly improved, and the credit for all must be given to Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in packages.

does both the perfection of modern surgery and the advance in medical treatment and the generous liberality of those whose beneficence has created and sustains these institutions.

We do well to start at this point in the consideration of our subject, for some meed of praise is due brave and unselfish men everywhere, who often at the risk of their own lives seek to lessen physical pain. Forget not either the army of nurses, particularly those who minister to the poor, and note in passing the efforts of the churches to help the sick through dispensaries. An interesting movement of this sort has just been started at Berkeley Temple in Boston in the form of an infirmary. For two hours each day patients are received at the church and given expert treatment at a nominal cost.

Medical missions abroad are but the embodiment—of course with far fewer resources—of this same idea of alleviation of physical distress, with this important addition that Christian hospitals and medical missionaries in foreign lands aim to save souls as well as heal bodies, making the latter end always a means of serving the former. Imagine yourself at Neyoor, India, where the London Missionary Society maintains the largest medical mission in the world, consisting of a hospital with fifteen dispensaries and eighteen native medical evangelists. In one year over 100,000 separate cases were treated. Or fancy yourself in China, where more than in any other mission field medical missions play an important part. The Canton Hospital, with its 300 beds, would be a good place to visit. Or why not journey in imagination to the Northland and study Dr. Grenfell's hospitals at Indian Harbor and Battle Harbor, or go on board his hospital ship, which cruises up and down the Labrador shore. Its swinging cots and specially-devised stretchers, its well-stored cases of medicines and instruments, provide succor for the diseased and wounded such as they never knew before. His boats have on the port bow, "Heal the sick," and on the starboard, "Preach the word."

These two or three specific institutions are but a small fraction of the 379 hospitals which Dr. Dennis enumerates in his Centennial Survey of Foreign Missions. They are found from Alaska to Africa, from Burma to South America, and together they minister annually to over 2,300,000 individual patients. Then there is the interesting field of missions to lepers in India and the far East. The total number of doctors sent from America and Europe is about 700—not very adequate supply for a billion of suffering people.

The history of medical missions sheds luster on certain names, like that of Peter Parker, the first medical missionary to China, who began work in Canton in 1835, and who with his own hands ministered to over 53,000 patients. Other notable names are those of Drs. William Lockhart, McKenzie and J. G. Kerr of China, Drs. Van Dyck and Post of Syria, Drs. Azariah Smith and Henry F. West of Turkey, Dr. N. H. Allen of Korea and Dr. Clara A. Swain of India, the first woman medical missionary ever commissioned, who went to India. Equally deserving of mention are many lesser known men, doing valiant work in the field today.

The story of overcoming of prejudice through medical missions is a thrilling one. They have succeeded in getting access to the people where the preaching of the gospel alone fails. They have helped to do away with witchcraft and all the foolish devices by which ignorant pagans try to cope with disease, and through them many have been led to turn to Christ as the Saviour of their souls.

POINTS TO THINK AND TALK ABOUT

Of the miracles of Christ recorded in Mark, how many were miracles of healing?
How many medical missionaries does your denomination support in foreign fields?

China and Glass Matchings For Thanksgiving

Intending purchasers of Dinner Sets or matchings to old sets will find in our Dinner Set and Stock Pattern Departments an extensive exhibit.

All grades, from the ordinary up through the middle values to the costly family services from the Worcester Royal, Mintons, Ridgways, Canton China, etc. In sets or parts of sets as required. Best products of foreign and American makers.

Decorated Dinner Sets from \$7.25 \$15, \$25, \$75, and so on up to the costly services.

In the Glass Department (2d floor) is an extensive display of all grades of Table Glassware from the ordinary up. Seekers for Wedding Gifts will find an extensive stock to choose from, all values.

New subjects, of Wedgwood old blue Historical Plates and Pitchers.

By steamship "Acilia" from Hamburg we are landing 113 packages, and by the "Saxonia" and the "Devonian" 52 packages from Liverpool, and the "Manitou" 38 from Antwerp, enabling us to offer attractive exhibits in Crockery, China and Glass in housekeeping requisites in sets or parts of sets as required.

One price marked in plain figures, and we are not undersold if we know it.

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120 FRANKLIN, cor. Federal St.

Street cars marked "Federal Street" may be taken from either railway station.



Better than Coffee
Richer than Coffee
Seven-eighths Coffee

Church and Ministerial Record

Calls

ANDERSON, FRED'K R., Middleville, Mich., to Thawville, Ill. Accepts.
 BERCKMAN, WM. O., Crossville and Westel, Tenn., to First and College Hill Chs., La Follette.
 CHASE, SAM'L B., Mayflower Ch., Lansing, Mich., to Plymouth Ch., Kansas City, Kan. Declines, but has accepted call to Lewiston, Ida.
 CHRISTIE, SARAH E. M., Stockbridge, Wis., to Big Spring, Jackson and Dars Corners. Accepts.
 DANFORTH, RALPH E., Wadham's Mills and Lewis, N. Y., to Newtown, Ct. Accepts.
 DAVIES, JOHN W., Moline and E. Moline, Ill., to Shabbona. Accepts.
 DOANE, JOHN, Fremont, Neb., to Greeley, Col. Accepts.
 FISHER, JESSE L., to remain another year at Lewis, Io.
 HACK, ROLLIN T., S. Waterboro, Me., to Gorham. Accepts, and is at work.
 HELSER, MARY A., Whiting, Me., to Raymond. Accepts, and is at work.
 LAKE, GEO. E., Second Ch., Chester, Mass., to Chelsea, Vt. Accepts, beginning Dec. 3.
 LESLIE, WM. W., to remain a fourth year at West Andover, O. Declines.
 MOORE, JOHN K., New Haven, Ct., accepts call to Central Ch., Orange, Mass.
 PADDOCK, GEO. E., Kokuk, Io., to Boise, Ida.
 PEARSON, ARTHUR H., Oberlin, O., to Union, Me. Accepts.
 SEARS, LANGLEY B. (Bapt.), Groton, Ct., to Baker Ch., E. Boston, Mass. Accepts.
 SPRAGUE, E. E., to Seneca and Thedford, Neb. Accepts.
 STUTSON, HENRY H., Yabucoa, P. R., to Biwabik, Minn., where he had formerly served as pastor. Accepts.
 SURDIVAL, WM., Welsh Ch., Pittsburg, Pa., to Gomer, O. Accepts.
 TARR, JAS. J. G., Rockport, Mass., to E. Brownfield, Me. Accepts.

Ordinations and Installations

BLAKELEY, QUINCY S., 4 Farmington, Ct., Nov. 2. Sermon, Dr. E. P. Parker; other parts, Rev. Messrs. G. L. Clark, O. H. Bronson, E. C. Fellows, C. M. Geer and Drs. M. W. Jacobus, J. H. Twichell and R. H. Potter.
 HAMLIN, WM. R., O. Second Ch., Hyde Park, Vt., Oct. 26.
 RICHARDS, FRED'K B., 4 Phillips Ch., S. Boston, Mass., Nov. 2. Sermon, Dr. A. J. Lyman; other parts, Rev. Messrs. E. E. Bradley, G. H. Flint, E. M. Noyes, J. H. Denison and Dr. C. A. Dinmore.

Resignations

BENTLEY, FRANK D., Edmonds, Wn.
 BERCKMAN, WM. O., Crossville and Westel, Tenn.
 BRETT, GEO. S., Second Ch., Lorain, O., to take effect Nov. 30.
 CHASE, SAM'L B., Mayflower Ch., Lansing, Mich., after nearly ten years' service.
 CLARK, ROBT. E., Fairfield, Vt.
 HARVEY, JASPER P., Columbia, Ct., after ten years' service.
 KLOSE, WM. H., Fayette, Io.
 KNAPP, GEO. W., Hay Springs, Neb.
 LAKE, GEO. E., Second Ch., Chester, Mass.
 NEVILL, ALFRED W., Steele City, Neb., to take effect Dec. 1.
 OWEN, WM. H., Paynesville, Minn.
 SURDIVAL, WM., Welsh Ch., Pittsburg, Pa., after seven years' service.
 TENNEY, LEONARD B., Niantic, Ct.
 WILLIAMS, EVAN R., Arcade, N. Y.

Dismissals

LOVELL, CHAS. N., Southwick, Mass., Oct. 23.
 MORSE, WARREN, Bennington Center, Vt., Oct. 31.

Churches Recognized

HILL CITY, MINN., rec. 31 Oct., — members.

Personals

BARNETT, JOHN W., Jefferson, O., has been voted an increase of \$100 in salary.
 MORSE, WARREN, and wife, Bennington Center, Vt., at a farewell reception tendered them by the church which they have served six years, were presented with some beautifully worded resolutions and a package of crisp new bills to the amount of \$235. From friends in several outlying district communities, where Mr. Morse had won for himself affection and esteem for unusual service of young people, were also received money to the amount of \$60 and other gifts.
 TENNEY, LEONARD B., who is closing work at Niantic, Ct., has made a thorough study of Italian life both in Italy and in America, and will devote some time to lecturing on the subject.

Local Revival Interest

BARBERTON, O., Rev. H. A. N. Richards. A series of meetings, in which Evangelist A. E. Prior assisted the pastor, resulted in about 35 conversions.
 DAILY, NEB., Rev. John Roberts. Three weeks' services in this country church, led by Evangelist R. W. Jamison during his vacation, resulted in

21 accessions. Mr. Jamison says it was his best vacation.

LA HARPE, ILL., Rev. A. E. Hartwell. A successful series of evangelistic tent meetings was held in the city last month, all Protestant churches uniting. As a direct result, 38 members have been received by the Congregational church.

OLDTOWN, ME., Rev. J. M. Brockie. Three weeks' campaign, Baptist, Methodist and Congregational churches uniting under Rev. W. J. Cozens, the English evangelist. Besides deepening the spiritual life of Christians, over 100 souls were won for Christ.

PAYSON, ILL., Rev. D. E. Todd. A series of union services held under Evangelist R. L. Layfield of Kansas City, Kan. Methodist and Christian churches joined with the Congregational, all three being strengthened numerically and spiritually.

Revival meetings have also been held at *Cromwell, Io.*, under Evangelist Booth and his wife; *Sauvotuck, Mich.*, under Evangelist Prior; *South Gardner, Me.*, the pastor being assisted by Rev. I. A. Flint of Warren; and *Webster, Mass.*, in charge of Rev. and Mrs. Lewis Schaler of East Northfield.

Memorials

TOPSFIELD, MASS.—In memory of Capt. JOSEPH POOR, a deacon in Byfield Ch. who fought for King George in the French and Indian wars and against him in the Revolution, bowlder raised, inscribed and dedicated by his descendants living near the ancient acres. The address was by Mr. Abbott A. Poor of Lawrence.

TORRINGFORD, CT.—Recently the site of the old meeting house where the father of Sam'l J. Mills preached many years was marked with a bowlder suitably inscribed.

WAILUA, H. I.—In memory of JOHN S. and URSULA S. N. EMERSON, pioneer missionaries of the American Board and founders of the Wailua Mission, bronze tablet designed by Augustus and Louis St. Gaudens, and placed on bowlder lying on the Emerson burial lot: unveiled, with sermon by Rev. Oliver P. Emerson and address by Dr. Nathaniel B. Emerson, two of their sons.

WEST SPRINGFIELD, MASS.—Bronze tablet in memory of the eight pastors who served from 1698-1854. It is mounted on a black walnut base made by the present pastor, Rev. Geo. W. Love, and placed in vestry of the old White Ch. The first three pastorates covered 100 years.

WINSTED, CT.—Site of the first meeting house marked by a suitable stone, Oct. 12, with appropriate addresses.

Material Gain

BLANDFORD, MASS., Rev. S. G. Wood. Handsome old mahogany table polished and restored to former place on platform near pulpit, through courtesy of Dr. Plumb Brown.

NEEDHAM, MASS., Rev. D. R. Kennedy, Jr. Extensive repairs on auditorium, including new carpet and frescoing.

PITTSFIELD, MASS., First, Dr. W. V. W. Davis, having raised \$2,000 for church fund, money received during balance of the year will be divided among various benevolences.

PORTLAND, ME., Williston, Dr. Smith Baker. Remodeled edifice rededicated Oct. 29. Cost, including new parish house, \$50,000.

SOUTHAMPTON, MASS.—Parsonage repaired and improved.

SOUTH WINDSOR, CT., Rev. C. A. Jaquith. Endeavor Society has just given \$40 for redecoration of room in parish house in which it meets.

NOURISH

the body, don't dose it with medicine. Scott's Emulsion is the best nourishment in existence. It is more than a food; you may doubt it, but it digests perfectly easy and at the same time gets the digestive functions in a condition so that ordinary food can be easily digested. Try it if you are run down and your food doesn't nourish you.

SCOTT & BOWNE, 409 Pearl Street, New York

Free Trial

Instant Relief, and a Quick, Painless Cure by the Marvelous Pyramid Remedy.

A Trial Treatment, Just to Prove it, is Sent Free to Every One Who Sends Their Name and Address.

We are sending out thousands of treatments of Pyramid Pile Cure, absolutely free and at our own expense, to sufferers of piles, because we have such absolute confidence in it, and its past success has proven its wonderful virtues.

Pyramid Pile Cure gives instant relief, as a sample will show. It stops congestion, restores normal circulation, heals sores, ulcers and irritated spots with great rapidity, and cures the CAUSE of piles without fail, in every case.

No surgical operation is necessary for the cure of piles, because Pyramid Pile Cure will cure without cutting. An operation makes matters worse, hacking to pieces the delicate muscles which are relied upon for a satisfactory and permanent cure.

Pyramid Pile Cure is put up in the form of suppositories, easy to use, and applied directly to the affected parts.

It requires but a small amount of treatment, as a rule, to produce a cure, if directions are carefully followed.

After you have tried the trial treatment and found it satisfactory, as you will, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents. If your druggist hasn't it, send us the money and we will forward you the treatment.

Send your name and address for the treatment at once and we will send you same by return mail, in sealed plain wrapper, on receipt of your name and address. Pyramid Drug Co., 7589 Pyramid Building, Marshall, Mich.

Wants

Wanted, a capable, trustworthy Protestant woman for general work in a family of two. Address H. S., 45, care *The Congregationalist*, Boston, Mass.

Second-Hand church and chapel organs, Estey and other makes, taken in exchange. Send postal for list. Estey Organ Co., 120 Boylston Street, Boston, Mass.

Clerical Cashier, collector, cost clerk, timekeeper, shipping clerk and general office man wanted; permanent positions; call, write. Hapgood, Suite 509, 309 Broadway, New York.

Wanted, by a baritone of experience, in suburban or country church, position as soloist. One service \$3 and expenses. Address Mr. H. G. Howard, 8a Tennyson Street, Somerville, Mass.

A Young Lady of education and ability, being in need of a change, would act as companion or a mother's helper. Only a small allowance would be required. Address J. M. B., 45, care *The Congregationalist*, Boston.

Roxbury, Mass. A quiet home for elderly ladies and invalids; attractively situated; the rooms are bright and sunny; service of an experienced nurse when needed. Address Mrs. Jane Wood, 87 Bainbridge Street, Roxbury, Mass.

Round Trip Tickets Boston to Halifax can be obtained for subscribers of *The Congregationalist* and their families for \$6.00. This does not include state-rooms or meals—just the passage. Address Halifax, care *The Congregationalist*, Boston, Mass.

For Sale, Century Dictionary, \$30-\$50. All recent encyclopedias, \$5-\$100. Stoddard's Lectures, Warner's Library Modern Eloquence, Century Library of Music, Beacon Lights of History. Address Book Exchange, 45, care *The Congregationalist*, Boston, Mass.

Fall and Winter Accommodations at "Edge-wood Lodge," Norfolk, Ct. Central location, near beautiful library, for a few refined persons. Modern house, sanitary and homelike. Sitting-room and sun-parlor on the second floor. Terms reasonable. Address Mrs. J. C. Kendall, Norfolk, Ct.

THE THANKSGIVING ANNIVERSARY suggests the necessities of the dinner table, the replenishing of parts of the service which have unavoidably disappeared, or obtaining a new set, and the crockery shops are busy places in consequence. Jones, McDuffee & Stratton invite attention to their stock, and a purchase of anything from a single cup and saucer up to the larger quantity, will have our best care.

Tired Mothers.—It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.



THE JONES BOY'S HALLOWEEN

From Minneapolis Journal

A SIGN OF THE TIMES

(See editorial paragraphs on page 682 on Mayor Jones's order to enforce the law closing saloons on Sunday.)

The Lone Star Association

(Continued from page 682.)

money, however, will surely yield to the determined prayer of our people, who are awakening to the possibilities of Texas as a Congregational field.

A new church has been formed among the peach orchards of Cherokee County under the temporary care of Rev. J. C. Huntington. The report of the disbanding of the Grand Avenue Church, Dallas, was received with great regret. Members of that church have united with First Church, and their pastor, Rev. W. I. Carroll, has become associate pastor with Dr. C. I. Scofield. The disposition of the Grand Avenue property will be decided by the trustees of First Church.

Two handsome church buildings are under construction, one at Austin, our capital city, the other at Fort Worth. The building at Austin will be ready, it is hoped, for dedication in January, and the semi-annual meeting of the association, in April next, was glad to accept the hospitality of that new roof. Plans were laid for fostering selected points, old and new, and a "section" meeting of the men of the association especially proved a step towards self-help. Yet it was the women of the churches to whom was given the high honor of bringing the live coal of the altar to touch our lips, as also it was in their meeting that hearts were most deeply bowed in contrition and confession.

Hardly had the delegates reached home when news came of the death of the pastor of the Palestine church, Rev. J. N. Sheridan. Mr. Sheridan had been ill several months, but had returned to his work partially restored and had looked forward to an operation for permanent relief. Palestine mourns the loss of a valuable minister, and there is deep sympathy with his young wife, as well as with the sorely bereaved church.

G. E.

A memorial signed by 2,363 eminent Jews of this country has been presented to the widow of Hon. John Hay, expressing the gratitude of the signers in behalf of their race for Mr. Hay's service to the Jews of Russia, and announcing that prayers for him will be offered up hereafter in American and European Jewish synagogues on specified days each year. It is also said by a well-known journalist that a memorial tablet to Mr. Hay will be erected in every American synagogue.

HOW Mrs. Keith Made Christmas Money

MRS. GEORGE KEITH, of Scranton, Pennsylvania, writes:

"For three years I have paid for my own clothes, bought Christmas presents for the children and earned my own spending money by representing THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST among my friends and neighbors. The prize money received each spring has been added to the fund which we are saving to buy our own home. Any mother will appreciate how much satisfaction this has given me."

IN ADDITION to paying liberally for every subscription secured this winter, we shall give

\$42,000 IN EXTRA CASH PRIZES

Each month not less than \$8000 will be given to 325 persons who do the best work during that month. Everything necessary will be sent on request.

THE CURTIS PUBLISHING COMPANY
E 54 Arch St., Philadelphia, Pa.

Every Sentence Plain

Heretofore more than the average education was required to read the Bible with perfect understanding of every sentence, because the language used was that of 300 years ago, and since then many words have become obsolete or have changed their meaning. To remedy this

THE AMERICAN STANDARD

Revised Bible



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A Westerly Ladd

It always pours for a Rhode Island installation, and in Westerly, the capital of Seventh-Day Baptists, it could not fail to fulfill the traditions when the council gathered to install Rev. George E. Ladd over the Pawcatuck church, Oct. 26; yet the sizable council which journeyed to the extreme southwest of the state to legalize the settlement of a pastor over a church which has found Rhode Island so small as to be compelled to shove its meeting house over the line into Connecticut, felt well repaid for its efforts. Mr. Ladd's paper was so sensible, level headed and thoroughly orthodox, that the delegates from the Nutmeg State expressed with one voice their willingness that he move, flock and all, over into their realms; and the less conservative inhabitants of Providence Plantations refused



REV. GEORGE E. LADD

to ring one question at a faith so unquestioning. The vote in favor of the installation was unanimous and immediate.

Mr. Ladd, who has been working in Westerly since June 30, is a Vermont product and shows the sturdy qualities of the Green Mountains in his physical, as well as his spiritual make-up. Born in Woodstock, graduating at Williams in 1891, he early turned his zeal into foreign fields and taught at Robert College, Constantinople, for three years. Not until his return did he begin his theological course at Yale. After graduation, he preached in Waterbury and Randolph, Vt. He has further proved his love for all things missionary by taking to wife Mary Roberts Hamlin, daughter of the veteran missionary, Dr. Cyrus Hamlin. The church already shows the influence of this consecrated pair.

The sermon by ex-President Washburn of New York—formerly of Robert College—was a call to conflict with sin. The address to the people, by Rev. F. H. Decker of Providence, the last pastor, was noteworthy for its tenderness and its appeal for loyalty to the new leader. J. C. A.

How sure it is,
That, if we say a true word, instantly
We feel 'tis God's, not ours, and pass it on
As bread at sacrament.

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Religious Notices

THE DAILY SERVICE has been resumed at Central Church, Newbury and Berkeley streets. This half-hour service begins at 4.30, and consists of evening prayer, devotional organ music and a brief address. A general invitation is heartily given. (No service Saturday.)
JOHN HOPKINS DENISON, Minister.

MARKHAM W. STACKPOLE, Associate.
AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.
Rev. Dr. CHARLES A. STODDARD, President.
Rev. G. McPHERSON HUNTER, Secretary.

W. HALL ROSES, Treasurer.

AN ENGLISH AUTHOR WROTE: "No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add no freedom from catarrh, which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, completely cures catarrh, and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

Nov. 12, Sunday. *The Sin of Uzzah*—2 Sam. 6: 1-12.

The lesson of the story is that men must be reverent in their handling of consecrated things. The sin was presumption—rashness in a great representative responsibility. Uzzah was of Esau's brood—he had little reverence for a hidden glory. He judged by the cart and oxen rather than the ark. We are not called to shrines and altars, to miracle working images and holy relics of the saints. We have a more manly calling—to reverence God in his presence with common men and in familiar places. God's presence has brought blessing to many a home since the ark rested in the house of the Philistine, Obed edom. *Give me, my God, heart reverence that I may honor Thee in little things. And let me not forget earnest desire and effort for the coming of Thy Kingdom and the hallowing of Thy Name.*

Nov. 13. *Bringing Up the Ark*.—2 Sam. 6: 13-23; 1 Chron. 16: 1-6.

David here appears as a sharer of the priestly work. The dance was a religious rite. His dignity did not stand in the way of his service. Some men's dignity is like a ponderous coat of mail in which they can never unbend. Michal had been brought up in a king's court, David in a village home. We can hardly imagine Solomon dancing—much less Rehoboam.

Nov. 14. *Planning for the Lord's House*.—2 Sam. 7: 1-17.

God refused David's wish to build, but he gave him full confirmation of his promises. Except in Christ this promise of the permanence of David's house stands unfulfilled. The intimacy with Nathan the prophet is another instance of David's capacity for making friends. Note the immediacy of God's relations with David and of his work through him. So immediate is God's presence with every one of us, and so our call is a call to service in which we are always to work and rest, to give and pray in partnership with God.

Nov. 15. *David's Prayer*.—2 Sam. 7: 18-29.

Gratitude and acceptance are the qualities of David's prayer. How often God plans better for us than we know and we have but to take and offer thanks. Note David's thought of God as choosing Israel for his possession and his purposes.

Nov. 16. *David's Conquests*.—2 Sam. 8: 1-18.

This is the only time that Israel held Damascus, for so many later centuries the chief enemy of the northern kingdom. It is the high-water mark of conquest. With Solomon the tide begins to ebb and soon recedes. But the conquests were not easy, and all the life of David there were wars.

Nov. 17. *Kindness to Jonathan's Son*.—2 Sam. 9: 1-13.

We get little hint of the character of Jonathan's son, except that his spirit seems to have been broken by his own lameness and the misfortunes of his father's house. At best he did not count—he was a mere pensioner in the king's house. But we would have thought much less of David if he had forgotten his vow. Note the studied Oriental humility of self-depreciation.

Nov. 18. *Double War*.—2 Sam. 10: 1-19.

The quality of Joab shows best in hours of sudden peril. Then we can understand why David kept him as the leader of his armies. He was a resourceful as well as vigorous fighter and he had the full confidence of the soldiers under him. So he broke through this ring of enemies and won a double victory. David was not present, he must share the honor of his triumphs with those who helped him gain them.

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Opening Pastorates

ROCHESTER TO ATHOL

Rev. Charles O. Eames goes from South Church, Rochester, N. Y., to Athol, Mass., Dec. 1, amid the mingled smiles and tears that inevitably accompany a change of pastorate. The smiles, however, are all on the bleak hills of New England, and the tears



REV. CHARLES O. EAMES

by the falls of the Genesee. Mr. Eames, in his five years' pastorate, has given the South Church the best time in its history. He has received 150 members into its communion, encouraged the people to make extensive improvements, and even to increase his salary. He has been a father to the children and a son to the old people. He has bound the church together like a family, and has then shown them a pure religion and undefiled by which to live. To his people and his brother ministers, Mr. Eames is a "man of God." The Sunday worship, prayer meeting and Bible school all bear the stamp of one conviction, "God in Christ, reconciling the world unto himself." Mr. Eames is a graduate of Williams College, class of 1888, and of Hartford Seminary, and returns to Massachusetts in the prime of his strength.

L. T. R.

THE NEW MINISTER AT BIRMINGHAM, ALA.

Rev. George E. Bates is a man under thirty-five, whose early ministry was in Canada in connection with the Methodist Church. He took our church at Maplewood, Mo., a near suburb of St. Louis, when it was considerably run down and overloaded with debt. He left it in splendid condition, with the debt paid and everybody feeling happy and hopeful. He is an adept in the line of organization and personal

work. One of his enterprises was the starting of a branch church at Greenwood, where on account of certain conditions it was necessary to complete a chapel in one week. He had a building bee, the lumber being contributed, and had the whole structure up in a few days, and a flourishing Sunday



REV. GEORGE E. BATES

school started on the next Sunday. He was worth much to the St. Louis City Missionary Society, taking an interest in all its work and making valuable practical suggestions. He seems to be peculiarly adapted to a pastorate in the Magic City of the South, where enterprise and executive ability are especially needed.

C. H. P.

While the hospitality committee of the Inter-Church Conference on Federation cannot undertake to provide free entertainment for others than delegates to the conference, it will be glad to furnish information as to reduced rates in hotels, etc., if immediate application is made to the chairman of the committee, Rev. E. S. Tipple, Drew Theological Seminary, Madison, N. J., or at the bureau of the committee, at the opening of the conference.

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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Progress toward Federation in New England

"Multitudes are indifferent. Many are the lapsed. In manufacturing towns, the foreigner presses us sorely. In the country, losses by removal constantly increase." These sentences from the report of a presiding elder are typical of the situation facing every denomination in the six New England States. It is due to the emigration of New England, and the immigration of old Europe, to the decline of rural, and the growth of urban population. In 1850, neither Massachusetts nor Rhode Island had 35 per cent. in cities: in 1900, the former had 86.9 per cent. and the latter 91.6 per cent. urban! In both, two out of every three persons you meet are of foreign parentage. Now is added the revelation of the state census of 1905, that the growth of the population as a whole is slackening. Evidently readjustment and concentration of Protestant church work is indispensable. To this end there must be interdenominational co-operation. Such are the motives infolding federation. What is being done?

A striking indication of the growing demand is the report of a committee of the Protestant Episcopal Diocese of Massachusetts last May, recognizing the progress from sectarian rigidity, expressing the belief that Christian unity has more to hope for, at present, from practical co-operation, than from conciliar action, and recommending that all the churches of each community co-operate in five ways—the employment of a joint visitor; the study of religious conditions by a joint committee; one hall for a worship common to all Christians; lecture courses on the Bible and the essentials of Christianity; and the concerted observance of Holy Week. A committee of the Congregational association was in correspondence, and made similar recommendations. The state federation will bring these suggestions

OLD-FASHIONED FARE

Hot Biscuits, Griddle-Cakes, Pies and Puddings.

The food that made the fathers strong is sometimes unfit for the children under the new conditions that our changing civilization is constantly bringing in. One of Mr. Bryan's neighbors in the great State of Nebraska writes:

"I was raised in the South, where hot biscuits, griddle-cakes, pies and puddings are eaten at almost every meal, and by the time I located in Nebraska I found myself a sufferer from indigestion and its attendant ills—distress and pains after meals, an almost constant headache, dull, heavy sleepiness by day and sleeplessness at night, loss of flesh, impaired memory, etc.

"I was rapidly becoming incapacitated for business, when a valued friend suggested a change in my diet, the abandonment of heavy, rich stuff and the use of Grape-Nuts food. I followed the good advice and shall always be thankful that I did so.

"Whatever may be the experience of others, the beneficial effects of the change were apparent in my case almost immediately. My stomach, which had rejected other food for so long, took to Grape-Nuts most kindly; in a day or two my headache was gone, I began to sleep healthfully and before a week was out the scales showed that my lost weight was coming back. My memory was restored with the renewed vigor that I felt in body and mind. For three years now Grape-Nuts food has kept me in prime condition, and I propose it shall for the rest of my days.

"And by the way, my 2½ year old baby is as fond of Grape-Nuts as I am, always insists on having it. It keeps her as healthy and hearty as they make them." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in packages.

to the attention of every community, and urge that they be tested.

The "church census" is increasingly common. Its methods are open to improvement. Its results are disappointing. But it is a wholesome recognition of the obligation to work together, and to know and reach the entire community. Three plans are followed. The Massachusetts Sunday School Association has assisted a number of cities to make a canvass in one day by a large number of volunteers. One of the best was made in Worcester, where, to cite one result, a large church completely reproduced its calling list, lost in a change of pastorate. The second plan is to employ one expert visitor to cover the whole territory gradually. Though the impression upon the public is fainter, returns are more accurate and homogeneous. Thus the Connecticut Bible Society canvassed Bridgeport in two years, out of a population of 75,549 finding 40,677 Protestants, of whom 9.3 per cent. were without preference. A third, described elsewhere in this number, is the Providence Parish Plan, now being introduced into Pawtucket and Worcester, which seeks permanence.

The tendency is also manifested in attempts to secure comity in church extension. The need is apparent. The writer, the other day, stumbled upon a village where there are two English churches with congregations of about fourteen; two Swedish churches from one of which a third had just split, and the only resident pastor was the priest! The Maine Interdenominational Commission has made so fine a record in the arbitration of such cases that sometimes a year has passed without a single complaint, and similar commissions have been established in New Hampshire and Vermont. The Rhode Island and Massachusetts federations, combining in the employment of a field secretary, are taking a thorough survey of their fields to discover cases of overlapping or neglect, by a list of all aided churches arranged by towns and counties, with membership, amount of aid, population, total and foreign, and number of churches in each. Upon the basis of these facts denominational authorities have been invited to a conference. The value of simple acquaintance with each other's work and personality has already been felt. Denominational secretaries are found cordially sympathetic. Said one, "We shall soon be ready for the radical step of refusing aid to any enterprise disapproved by the federation." It is too soon to cite results in these states. But a beginning has been made. R.

Temptations of a Diplomat

Secretary Hay greatly enjoyed the joke whose point was aimed at himself. He gathered the best cartoons in which he figured, and gleefully showed them to his friends. While he was Secretary of State, one of his closest friends, before starting on a world-tour, said to him, "Now, I'm not going to call on our representatives abroad; you know how such things bore me."

"But it's your duty to call; and, besides, you'll get a lot of fun out of it. When you're at —, our representative will say to you: 'Now, Mr. X—, I never expected to be in the diplomatic service, but McKinley—that's the President, you know—he sent for me, and sez he, "I must have a first rate man at —, and you must go." And I sez to him, sez I, "I can't do it." But my friends got around me, and they sez, "Jedge, you must go and serve your kentry." So here I be in the diplomatic service, and I wish to gracious I was to hum.'"

On Mr. X—'s return, he said to Secretary Hay, "Well, it all turned out precisely as you said it would at —." The friend to whom this was told said, "Well, Mr. Secretary, that's a good story; but how did you know it would turn out that way?" "O, I had to bite my tongue all the time I was in England to keep from saying that about myself."—*Sunday School Times.*

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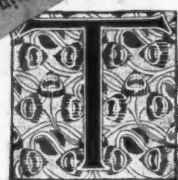
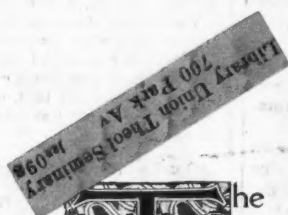
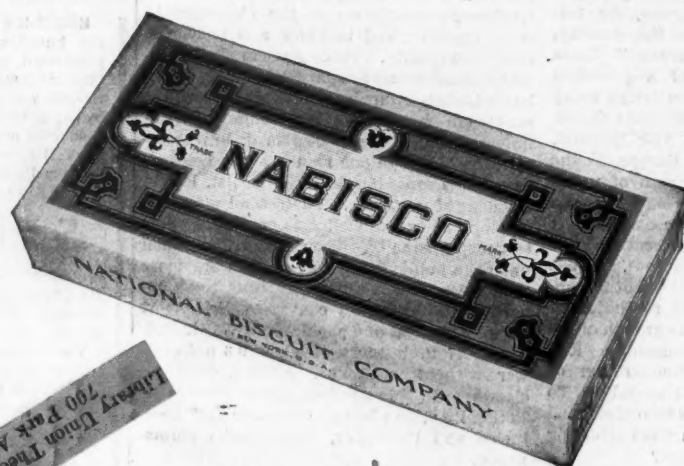
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